old Sermons

THE

Counterfeit Christian;

OR,

The Danger of Hypocrisy:

Opened in Two SERMONS.

Containing an EXPOSITION of that Parabolical Speech of our Blessed Saviour, *Matth.* xii. 43, 44, 45. *When the Unclean Spirit is gone out of a Man,* &c.

By *BENJAMIN KEACH*, Author of Τροπολογια, Pastor of the Church of Christ meeting on *Horsly-down* in *Southwark*.

Tropologia

Ezek. 33. 31. *And they come unto thee as the People cometh, and they sit before thee as my People, and they hear thy Words, but they will not do them: for with their Mouth they shew much Love, but their Heart goeth after their Covetousness.*

Mat. 23. 25. *Wo unto you Scribes and Pharisees, Hypocrites.*

2 Pet. 2. 21. *For it had been better for them not to have known the way of Righteousness,* &c.

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To the Reader.

IT is more than a Year since, I began a Morning-Exercise on the Lord's-Day at seven a Clock, when I entred upon an Exposition of all the Parables and express Similitudes contained in the four Evangelists, according to the measure of Light and Knowledge received; though by reason of a Journey into the Country it has not been continued. The Explication of this Parabolical Speech of our Saviour, I have been prevailed with to make publick. And if this meets with Acceptance, I may in a short time publish Proposals for printing the whole; which in regard of the greatness of the Charge, cannot be done but by Subscriptions. And though I must confess my Ability to perform so great a Work to be much inferiour to many others; yet by God's Assistance I shall do what I can.

The whole will contain 100 or 120 Sheets in Folio.

And the Consideration of the kind Acceptance my other Labours have had amongst God's People, has caused me to take the more pains: God having blessed the Writings of divers of his Servants to the Conversion of many Souls, and Comfort of others; yet if I have not sufficient encouragement from Christian Friends, I must desist this great Essay.

Reader; The second Sermon I have much enlarged, scarcely half of it was delivered when preach'd, thinking to have preached a third time upon the Text, but was prevented by laying down that Lecture, for the Reason afore-mentioned: Neither have I been so large on other Parables already opened, nor intend to be on those I purpose to explain; so that the first Sermon is rather a proper Specimen of the whole Work than the second.

As touching some part of this dark Parabolical Saying of our Saviour, I may differ in my Conceptions, 'tis probable, from divers Men; [illegible] I am inclined, 'tis like, to believe that the Man, or Men here mentioned, are such only that Satan overcomes, after they have made a profession of Religion, with the same scandalous Sins, and so they turn with the Dog to their old Vomit. I grant this may be true in respect of some of them; yet I do not believe the Lord Jesus intends to shew

[illegible] they do all after that manner fall from their [illegible] Religion and Profession: 'Tis evident to me, by application to the [illegible], and other People of that Generation; but many of them never became openly Profane, yet was their Sure [illegible] by many degrees, (than whilst they abode under the Power of gross and scandalous Sins) and died in their Unbelief and Hypocrisie, which 'tis to be feared many now do. [illegible] That our blessed Saviour [illegible] the State of the Pharisees, [illegible] of the Chapter, where they [illegible] Devils by [illegible] the Prince of the Devils. [illegible] Man, &c. Reader, [illegible] thou hadst in those Sermons [illegible] thou shalt receive [illegible] resting in a Form of Religion, being [illegible] Jesus Christ, nor under the Power of [illegible] me have a part in thy Prayers, [illegible] them, being [illegible] doubt not but God will [illegible] in last, I hope, through his [illegible] and everlasting Rest,

His poor Servant, thy unworthy Friend and Brother in the Gospel,

From my House near [illegible] down, this 27th of the 3d Month, called May, 1691.

BENJ. KEACH.

ERRATA.

PAge 33. line 28. for *Pride*, read *Pond*, &c. l. 34. for *regulars*, r. *regular*. l. 39. blot out *by*.

P. 35. l. last, r. *they*, r. *we*, and r. *thereby*, r. *[illegible]*.

The Counterfeit Christian;

OR

The Danger of Hypocrisy.

CONTAINING

An Exposition of that Parabolical Speech of our Saviour, *Mat.* 12. 43, 44, 45.

SERMON I.

When the unclean Spirit is gone out of a Man, he walketh through dry places, seeking Rest, and finding none, Ver. 43.

Then he saith, I will return into my House from whence I came out; and when he is come, he findeth it empty, swept, and garnished, Ver. 44.

Then goeth he and taketh with him seven other Spirits more wicked than himself, and enter in and dwell there; and the last State of that Man is worse than the first, Ver. 45.

THIS place of Holy Scripture is generally acknowledged to be hard to be understood; most Expositers and Annotators (I have met with) say but little to it. Preached *August* 10. 1690.

Some call it a Parable, and others a parabolical Speech or a Similitude.

By the Scope and Coherence of the place it is evident our Saviour ſetteth forth by it the direful State and Condition of the Scribes and Phariſees, and other People of the Jews, who boaſted of their external Holineſs, or ſeeming Sanctity, they being not prophane or notorious Sinners; or as they themſelves fooliſhly ſaid, *Not Extortioners, unjuſt, or Adulterers,* like as *the Publicans* were, *Luke* 18. 11. Yet the Lord Jeſus ſheweth by this Parable how they were deceived: for though they were delivered from that prophane and debauched unclean Spirit, yet was their State worſe than the State of groſs and wicked Sinners, which is ſignified by the entering into them ſeven other unclean Spirits worſe or more wicked than the firſt that were gone out of them.

That the Words may be applied to them and other People of that Generation, is evident from the ſequel of *ver.* Matth. 12. 45. 45. *Even ſo ſhall it be with the People of this froward Generation.* Yet no doubt our bleſſed Saviour in this place may have Reference to a Man in the like State; or as *Beza, Cæterum quum Spiritus impurus exierit à quopiam, &c.* as well as unto that People who were carried away with curſed Hypocriſy.

When the unclean Spirit, &c.

By *the unclean Spirit,* τὸ ἀκάθαρτον πνεῦμα, is certainly meant the Devil, called, * *an unclean Spirit.* * Mark 5. 8.

1. Becauſe he hath loſt his own original Purity, or clean and Holy Nature, he being at firſt created an Angel of Light, having like Holineſs before he fell, which the bleſſed and elect Angels of Heaven have.

2. Becauſe he is ſo univerſally filthy and abominable vile in himſelf, and ſo remains and will abide for ever, there being no Poſſibility for him to become better, he being left and forſaken of God, without any means afforded of being purged from his unclean and filthy Nature.

3. Becauſe he is not only unclean in himſelf, but alſo defileth the Hearts and Spirits of all ſuch Perſons who receive and entertain him; nay, all the Pollution of our Nature, yea,

yea, the whole Nature of humane Race, was originally from that Compliance and yeilding to him by our firſt Parents; 'tis this unclean Spirit that hath poyſoned and notoriouſly defiled the whole Man both Body and Soul in all its Powers and Faculties, and not the whole Man only, but the whole World alſo. And as this is naturally the filthy and miſerable Condition of all Creatures, ſo thoſe who yield to his Temptations, come to have farther Polution and Defilement cleave to their Hearts and Lives. Sin is an unclean thing, and it makes all ſuch loathſom and abominable in the Sight of God, who are overcome by it. Though all naturally are vile and filthy, yet there are Degrees of Uncleanneſs, ſome are worſe than others, more wicked, and ſo more like to the Devil, in whom his very Image or Likeneſs clearly may be ſeen.

4. He may alſo be called *an unclean Spirit*, becauſe he continually inticeth and ſtrives to draw Men to Filthineſs, and to all manner of Uncleanneſs, being an utter Enemy to all Purity and true Holineſs, envying all thoſe who love it, and ſtrive to promote it.

Is gone out of a Man.] Not that the Man was actually poſſeſſed with the Devil (as ſome may think) though 'tis very like the Lord Jeſus may borrow this Parabolical Speech from a Perſon actually poſſeſſed; but he ſheweth hereby that all wicked Men are in a myſtical and ſpiritual ſenſe poſſeſſed with the Devil; all graceleſs Sinners have an unclean Spirit in them. Where Sin predominates and rules in the Heart, there the Devil has Poſſeſſion; that Heart is Satan's Throne where he reigns and ſways the Scepter: Satan was ſaid to enter into *Judas* *; and to fill the Heart of *Ananias* †: both theſe had this unclean Spirit in them; the one was plagued or poſſeſſed with a treacherous Devil, and the other with a lying Devil. Hence 'tis alſo ſaid, that Satan, who is the Prince of the Power of the Air, both *worketh* and *ruleth in the Children of Diſobedience* ‖.

* Luke 22. 3.
† Acts 5. 3.
‖ Epheſ. 2.2,3.

Gone out] Either by the Power and Force of the Grace of God in its common Operations he was thrown out; or

elſe, through Policy, he voluntarily leaves his Houſe for a time, with an Intention to return again with a ſtronger force: Some adhere to the firſt ſenſe, and others to the laſt.

Gone out, i. e. as a carnal, prophane, or black Devil, for ſo he may be ſaid to be in all debauched Perſons: and in this reſpect he may be ſaid to be gone out, or thrown out of the Phariſees, and other falſe and counterfeit Profeſſors; he may not be able to keep them any longer under the Power of open and groſs Prophaneneſs. And from hence the Phariſee proudly breaks forth, *God, I thank thee, I am not as other Men are, Extortioners, Unjuſt, Adulterers, or even as this Publican.* Why may not Satan be expelled or forced out of his Houſe in ſome degree, by the common Influences of the Spirit? All generally grant that legal Convictions, and the Operation of common Grace through the Workings of natural Conſcience, have ſome conſiderable Power in them to reform the Life of a wicked Perſon. Nor can I think Satan would yield to any Soul voluntarily ſo far as to let him become ſo much as civilized if he could help it; therefore I rather think he was forced to give place, as not being able to hold his own (in ſome reſpect) as formerly, although whilſt the Creature abides in his natural State, not having a changed Heart, Satan hath poſſeſſion of that Soul ſtill in a great meaſure; and therefore he leaves, no doubt, a ſtrong Guard behind him, when he is ſaid to go out, though they may be ſaid to hide themſelves, or retire into ſome lurking-holes and Corners of the Houſe, or rather of the Heart. Satan cannot doubtleſs keep Poſſeſſion always, ſo far as to hold Men under the Power of groſs and ſcandalous Sins, or cauſe them to continue openly prophane; ſuch Power and Virtue is there in the common Operation of the Spirit, or in legal Convictions and workings of natural Conſcience, together with the help of the external Miniſtration of God's Word, and by the means of Afflictions, and thoſe ſevere Providences and Diſpenſations, under which wicked Men may be exerciſed, that it may tend to make them become other Men: though it cannot change

Luke 18. 11.

their

their Hearts, yet it may make a great change in their Lives, by which means they may look like Saints, and talk like Saints and ſanctified Perſons, and be taken for ſuch too by the truly Godly; nay, and that which is worſe, may conclude within themſelves they are converted, ſince their former Enemy, that debauched groſs and unclean Spirit is gone out of them. I am ſo far of the mind of *James Arminius*, that Man by the means of that common Help and Power God affords to all in general, may leave the groſs Acts of Wickedneſs, let Satan do what he can; which has been often evinced by that Terror ſevere humane Laws have had on the Conſciences of wicked and ungodly Perſons. I am perſwaded were there a Law that he that ſwore an Oath, or was Drunk, or committed Adultery, ſhould have his right Hand cut off, or be made a Slave all the days of his Life, we ſhould ſee Men would get Power over thoſe Temptations of Satan, and neither be Drunk nor commit Adultery.

He walketh through dry Places.]

1. Satan is ſaid in that of *Job* *, *To go to and fro in the Earth, and to walk up and down in it.* Satan here ſpeaks, ſaith Mr. *Caryl*, like a Prince; therefore ſaith he; "Some conceive this was the Prince of Devils that is mentioned in "this Text, or Belzebub the chief of Devils. He walketh about to view his Provinces and Territories, from one place to another, but he doth not walk to and fro as an *idle Peripatetick*, but to enquire, to obſerve, and conſider, as a Spy, to ſearch all things and Perſons as he paſſeth along. Therefore; Job. 1. 7.

2. This noteth that Satan is a diligent Enemy; if he hath loſt a little ground, or is worſted in one Soul, he will try what Power and Succeſs he can find in another.

3. It ſhews that he is an unquiet and reſtleſs Spirit, being caſt out of Heaven, he can reſt no where; and if he be forced out of ſome Men at one time, he will tempt others; nay, if the Servant hath a little worſted him, he, to revenge himſelf, will fall perhaps in the next place upon the Son;

Son; if he loſe ſome place in his own Houſe, he will ſee if he cannot get into the Temple of the Holy Ghoſt; or, if he is forced to leave wet and filthy places in which he delights, he will walk through *dry places*, and ſee what he can meet with there.

4. Satan's great Work which he imploys himſelf in and about, is no doubt to get into the Heart of Men to dwell, nay rule there, and ſo ſubject them to himſelf, and defile and polute them one way or other.

Dry places, ſeeking Reſt, and finding none] i. e. where there is no Water or Moiſture, or not enough to refreſh him; he has a cruel Thirſt upon him, and unleſs he can meet with that he ſeeketh, which is to make a Prey of the Souls of Men, he is in a reſtleſs ſtate, like a thirſty Perſon who walking through dry Places can find no Water. There are ſome ſorts of Men that aford Satan no Content nor Satisfaction; he ſeeketh for that oft-times which he finds not; he is not pleaſed to be as a Travellor, to paſs through a place and ſtay (as it were but for a Night) but would fain find Reſt, *i. e.* have a Place or Heart to dwell in, and take ſole Poſſeſſion of. I find one of the Ancients, who writing on this dark Expreſſion, ſpeaketh thus: *So long as he dwelleth not in me, he is ſaid to ſeek Reſt, he is grieved and vexed*, &c.

1. *Dry Places* are commonly clean Places, or Places where there is no Dirt or Mire: and Satan, that unclean Spirit, is like a Swine, *i. e.* he delights in filthy and mirery Places, which may ſignify his aſſaulting the Saints, or ſeeking to get into ſanctified Hearts, or Hearts renewed by the ſpecial Grace of God, and throughly purged by the Blood of Chriſt, in whom that filthy ſink of Sin and Polution is not only dryed up, but the Heart is changed and made new, and ſo no more a Houſe or Habitation for this unclean Spirit, but is become the Temple of the Holy Ghoſt, or a Habitation for God through the Spirit. And theſe Men's Hearts are unto Satan, like dry Places to a thirſty and reſtleſs Perſon: for as the Holy Spirit cannot reſt, nor take up his abode in filthy and poluted Hearts; ſo the Devil, that wicked Spirit,

rit, can find no Reſt nor Place of abode in renewed and ſanctified Hearts. And as it is no ſuitable Houſe or Habitation for him; ſo likewiſe Believers have one dwelling in them, ſtrong enough to keep Satan out: *for ſtronger* (ſaith the Apoſtle*) *is he that is in us, than he which is in the World:* and again he ſaith†, *Ye are ſtrong, and the Word of God abideth in you; and ye have overcome the Wicked one: He that is begotten of God, keepeth himſelf, and the wicked one toucheth him not:* ſhall not ſo touch him as to enter into his Heart, and take up his Dwelling, or get Poſſeſſion of him any more; and therefore theſe Men's Hearts, *i. e.* the Hearts of true ſanctified Chriſtians, I conclude are meant here by our Saviour, which are to Satan as dry places, where there is no dwelling or abiding for him.

* 1 John 2.14.
† 1 John 5.18.

2. As *dry Places* are clean Places; ſo likewiſe they are commonly barren Places, Places where little or nothing will grow; Satan is for ſuch Hearts that will receive his evil Seed, *i. e.* fitted and fit to cloſe in with his curſed Temptations, which are like to moiſt or mirery places; ſuch as all corrupt and unregenerate Hearts are, in others that bitter and evil Seed which this unclean Spirit ſows, will not take root: Or if it ſhould ſo fall out, that through the Careleſneſs and Negligence of Believers, and Strength of Temptations, Satan ſhould drop ſome of his curſed Seed in them, and it ſhould meet with a little of the old corrupt Nature (there being in the beſt of Men an unregenerate part) yet it would ſoon wither and come to nothing; for their Hearts are, (as I ſaid before) no proper Soyl for the Seed of the wicked one, therefore if he gets in a little, he is ſoon turned out again; ſo that in a Word, according to the Import of this Saying of Chriſt, (as I conceive) theſe Mens Hearts are to the Devil, like dry places, where he can find no Reſt.

3. *Dry Places* are for the moſt part places leaſt inhabited for want of Water; the Hearts of Saints are like uninhabitable Places to Satan, in them he cannot find thoſe proper Accommodations which he needs and muſt have where he dwells. But ſince he can find no Dwelling here, no Diabolical Comfort nor Refreſhment, *i. e.* no abode in Godly Hearts;

Hearts; he ſaith, *I will return into my Houſe from whence I came out*, ver. 44.

I will return: Not that he was quite routed and vanquiſhed before, 'tis called ſtill his Houſe, he lays claim and pleads Propriety in him and Intereſt ſtill. Therefore this Man's Heart was not become the Temple of the Holy Spirit, he was gone out, or forced out before, as a *Swearing*, *Cheating*, *Whoring*, or *drunken Devil*, &c. and this might inrage him, and move him to attempt ſome greater Enterprize, which we have already ſpoken to. Satan doth not love to looſe or let go any ſtrong hold he hath of carnal and prophane Perſons; but ſeeing he had received ſome ſmall Defeat, he ſets upon the truly Godly Chriſtian; like as when he was caſt out of Heaven unto the Earth, he preſently perſecuted the Woman which brought forth the Man-child, *Rev.* 12. 13. When he ſaw he could not uphold his Kingdom by Paganiſm, nor farther execute his Malice by Pagan Emperors, but was routed and overcome as to that Power he had, (as our late Annotators obſerve) to let us know that he retains his Malice, though he hath loſt his former ſtrength, he goes on in purſuing the Church of God. Even ſo, I ſay, he having been forced to give way before (as was hinted) he walks about to ſeek Revenge upon the Saints; but they being to him like dry Places to a thirſty Man, or as an Inn to a Traveller, *viz.* no reſting Place, he reſolves to return to his own Houſe, that is, the Hearts of hypocritical Profeſſors, ſuch as the Phariſees were: And this returning of his into his old Houſe, imports (as I conceive) his coming again in another form or ſhape, and with a Reſolution to get better and more firmer and ſurer Poſſeſſion than he had before.

Now he *appears as an Angel of Light.* Nor can we ſuppoſe he had no Party left in the ſaid Houſe when he went out. Parables muſt not be ſtrained too far; We ought not to ſcrue or make too ſevere a Scrutiny upon every Phraſe: therefore we cannot think when he is ſaid to return to his former Houſe, or attempt afreſh the falſe and counterfeit Chriſtian, that he hath quite given over his Deſigns in aſſaulting ſanctified Perſons, but he cannot indure to be an Underling,

derling, he is for kinging it in the Souls of Men, would fain reign and ſway the Scepter there; and where he cannot rule and domineer, he harh no Reſt, nor can be ſatisfied. And therefore he may be ſaid to return as an exiled Prince, and leſt he ſhould be diſcovered, he puts on a new Garb, and is now contented his Captive ſhould become religious, that ſo the deluded Sinner might not diſcern him, but take him for his lawful Sovereign; as if he ſhould ſay, I will yield to you now; if you will be a Profeſſor and become religious, ye ſhall, but I will dwell with you notwithſtanding; here is room enough for me as a white Devil, tho not as a black one

And when he is come, he findeth it empty, ſwept and garniſhed.]

Empty; That is, the Spirit of God was not there, true Grace was not there, Chriſt dwelleth not there; that Houſe may well be ſaid to be empty, where God and Jeſus Chriſt are not; nor is it a hard and difficult thing for the unclean Spirit to enter into ſuch a Soul, ſince there was no Enemy ſtrong enough to keep him out; but contrariwiſe, the place ſeems to be rather prepared and made fit for him, to take up his abode in this new religious and ſpiritual Appearance; nay here is not only room for himſelf, but the Houſe is ſo empty, that many other unclean Spirits more wicked than himſelf, may have their abode and dwelling there alſo. Satan ſaith, *I will return to my Houſe*, &c. He ſpeaks as if he was ſure enough that this Sinner was his own, and therefore ſhould without any difficulty enter in, in that new Diſguiſe in which he now appears; and accordingly 'tis ſaid, he findeth it *empty*, and alſo *ſwept*: but doubtleſs ſome Dirt and Filth was yet in ſome Hole or Corner: For like as a lazy and ſlothful Houſe-wife uſes to ſweep a little of the looſe Duſt and Filth in the open and middle of the Room, and lets many ſecret Corners lie foul as before, and may be leaves the Dirt behind the Door out of the publick view of People: So the falſe and counterfeit Chriſtian reforms his Life in the ſight of Men; or, like the Phariſees, makes clean the out-ſide of the Cup and Platter; but their Hearts are ſtill polluted, and as vile as ever.

Swept; but not with a proper and fit Broom; 'tis ſaid to be ſwept, but alas 'twas only with the Beeſom of legal Reformation; and how far that will cleanſe the unclean and wicked Perſon, is known to all underſtanding Men; it only takes away the Filth of groſs and ſcandalous Sins: therefore ſaid
2 Pet. 2. by St. *Peter*, *To eſcape the Corruption that is in the World*; that is, the prophane World, *i. e.* vile and notorious Sins and Pollutions.

And garniſhed, or painted; which may ſignify that ſeeming Sanctity, moral Vertue, and the common Graces of the Spirit. Our Saviour elſewhere compares Phariſaical Holi-
Mat. 23, 27, 29. neſs, to painting or garniſhing of a Sepulchre; *Wo unto you Scribes and Phariſees, Hypocrites, for ye are like unto whited Sepulchres, which indeed appear beautiful outward, but within are full of dead Mens Bones, and all Uncleanneſs: Ye build* (ſaith he) *the Tombs of the Prophets, and garniſh the Sepulchres of the Righteous.* And thus Phariſaical and Hypocritical Profeſſors may be ſaid to be garniſhed, *i. e.* they ſeem glorious to Men, who only judg by the outward Appearance, and know not the Heart; there may be a great change of Life, a beautiful outſide, and yet the evil and vitious Habits and Pollutions of the Heart may be ſtill the ſame, and not changed. And remarkable is this Phraſe of our Saviour [*garniſhed*,] which we know is commonly a curious piece of Art: Men by their Ingenuity ſtrive to imitate Nature; they will draw the Face of a Man, *&c.* with curious Painting, very exact, ſo that it much reſembles the Perſon's natural Face, yet 'tis not the ſame, 'tis but a piece of Paint, an artificial Invention: Even ſo in like manner by the Improvement of a Man's natural Parts, common Grace, Light and Knowledg, he may appear in the view and ſight of Men, as a true Child of God, and may talk and diſcourſe like a Saint, read and hear God's Word, nay, and pray alſo with much ſeeming Devotion and Piety, and may likewiſe bridle many unruly Luſts, and groſs Enormities of Life, and give Alms to the Poor, inſomuch that he may very exactly reſemble a true and ſincere Chriſtian, and be taken by all Godly People to be indeed ſuch an one: but notwithſtanding all, 'tis but an artificial

artificial Piece, 'tis but like a curious Paint, or vain-glorious Garniſh; it is not the Image of God, it is not the new Creature; though it looks like it, much reſembles it, yet it is not the ſame: for the Man is a meer Hypocrite, a counterfeit Chriſtian, the work upon him being only the Product of natural Improvements, and not the Effects of the ſaving Operations of the Holy Spirit. Nay, and Satan, though an unclean Spirit, likes to dwell in ſuch a Houſe, I mean ſuch a Heart, thus ſwept and garniſhed, as well as in the Heart of a vile and debauched Perſon: And evident it is, that this ſweeping or external cleanſing with the Broom of outward Reformation, or the Garniſh of moral Righteouſneſs, common Gifts and Graces of the Spirit, Prayer, hearing the Word, partaking of the Sacraments, and doing many good Works, cannot ſecure the Soul againſt Satan's Attempts, in order to his taking up his Habitation in ſuch Perſons Hearts.

After I had preached theſe two Sermons, a Godly Friend who heard them, told me he had met with a Treatiſe of Mr. *Richard Allen*'s, Author of *Vindiciæ Pietatis*, who gives the ſame ſenſe on this myſterious place of Scripture: He helped me to the Book which I was ignorant of, and Mr. *Allen* being a very worthy Perſon, I ſhall give you ſome brief Hints of what he hath ſaid.

'*When the unclean Spirit goeth out of a Man*, &c. That Sin-
'ners are vile and abominable, ſaith he, it is from that wicked
'Spirit, Satan, that dwells in them: Every Sinner is a Perſon
'poſſeſſed of a Devil; when a little reformed, they ſeem
'for a time to be diſpoſſeſſed, *&c.* *He walketh through dry*
'*Places*; what theſe dry Places may be, is not eaſy to deter-
'mine: Some by theſe *loca arida*, underſtand *loca vacua*,
'void empty Places, the Deſerts and Waſtes of the Earth,
'where he finds no body to attempt or moleſt.

'But could Satan, ſaith he, think to find Reſt there where
'was no Houſe for him to lay his Head in? Would the
'Tempter waſte his time in ſeeking whom to devour in
'thoſe waſte Places, where he knew well enough there were
'none to be found? He knows too well where Sinners dwell,

'to go to ſeek them where they are not; more like to find 'the Devil at a Market, than in a Wilderneſs. This there-'fore ſeems not to be the ſenſe——.

'Why may not, ſaith he, theſe *dry Places* be the Saints 'on Earth, the Fountain of whoſe Blood is dried up? in 'whom the Sun hath dried up their Dirt and Mire, in 'which this Swine loves to wallow, *&c.* [*He ſeeketh Reſt*] 'this notes two things.

'1. When the Devil is gone out of any Perſon, he is ne-'ver at Reſt till he is gotten in again, either thither whence 'he went out, or into ſome other Habitation, where he may 'do more Miſchief: Like Children, like Father, 'tis ſaid 'of them, ſo 'tis much more true of him, *He reſts not but in* '*doing Miſchief.*

'2. The Devil loves to dwell where he may be at Reſt; 'that is, not from Work (his Reſt is his Work) but from 'Reſiſtance or Oppoſition, *i. e.* in carnal and unclean 'Hearts, *&c.*

[*Seeking Reſt and finding none.*] 'He goes, ſaith he, through 'theſe dry Places, from Saint to Saint, from Heart to Heart, 'in hope to find Entertainment, but is ſtill diſappointed; 'here's little Reſt for me to be had, theſe dry Places I ſee are 'no Places for me, here's watching and wreſtling and warring 'againſt me; ſo much praying, complaining againſt me, 'that there's no ſtay for me here:—— Ile go back to my old 'Habitation: And when he comes, he finds it empty, ſwept, 'and garniſhed, a little cleaner and handſomer than when 'he left it. The Devil can allow Sinners a little Reforma-'tion; but though it be a little cleanſed and garniſhed, yet 'it lies empty ſtill, there's no Tenant hath taken it up, though 'the Devil went out, Chriſt was not let in, but there it lies 'void for the next that comes.

'*Then he goeth and taketh ſeven other Spirits more wicked than* '*himſelf, and they enter in, and dwell there; and the laſt ſtate of* '*that Man is worſe than the firſt.* Beware of a returning De-'vil; the Devil at his return often makes ſevenfold worſe 'Work than before he did. *Allen's Godly Fear*, p. 213, 214, 215, 216.

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He modeſtly offers this as his Thoughts on the Place, and I find others confirming by ſome brief Hints the ſame things. I thought it not amiſs to recite this Paſſage of his, as a farther Confirmation of the Expoſition I have briefly given you of this dark Place of Scripture, not doubting but 'tis the ſenſe and meaning of our Saviour.

But now to draw towards a Cloſe, take two or three Points of Doctrine. Obſerve, Doct. I.

1. *Satan is an unclean Spirit.* As God is the Author and Original of all true Holineſs, ſo is Satan of all Sin and Wickedneſs: And as God's Nature is pure, ſo the Devil in his Nature is impure; all Purity proceeds from God, and all Sin proceeds from Satan; God ſtrives to promote the one, and the Devil labours to promote the other: As God's Kingdom is ſet up in the World, and maintained by Holineſs and ſpiritual Sanctity; ſo the Devil's Kingdom is ſet up and upheld by Sin and Filthineſs. As God by his Spirit dwells in ſanctified Hearts, ſo the Devil dwells in polluted and ſinful Hearts: And as Chriſt makes that Man or Woman holy and clean where he makes his abode; ſo Satan makes thoſe Souls where he takes up his Dwelling, unclean and abominably wicked. Moreover, as he who is truly ſanctified and made Holy, is ſaid to be of God; ſo they that are wicked and ungodly, are ſaid to be of the Devil *. All thoſe who are ſpiritual and truly gracious are like to God, or bear ſome Reſemblance of him; and all unclean and wicked Perſons are like to the Devil. Theſe things conſidered, no marvel Satan is called an unclean Spirit.

* John 8. 1 John 3.8,12.

Doct. II.

2. *All prophane notorious and ungodly Sinners are in a woful ſtate, the unclean Spirit is in them, their Hearts are Satan's Habitation.*

The Heart of Man was not originally Satan's Houſe, nor hath he any juſt Right or Propriety in it; 'tis his by Uſurpation and Conqueſt, as Men yield up themſelves to him, and entertain his Temptations. Man both Body and Soul is the Lord's, he is his Creature; nor ought he to ſuffer any to dwell in him, much leſs to rule and ſway the Scepter over him, but the Holy God. But as all Men as they come into the World, have wretched and curſed Natures, through original

original Depravity; ſo ungodly Men actually have caſt off God, their lawful and only Sovereign, and have imbraced the wicked one, they have received, and do ſubject themſelves to Satan that unclean and filthy Spirit, he is King and Lord over them. The Devil hath got Poſſeſſion by Craft, he inticed our firſt Parents to open the Door to him, they gave him the firſt Entertainment, 'twas then he took Poſſeſſion, and thereby at once corrupted all that are in the Houſe; I mean, all the Faculties of the Soul, to ſuch a Degree, that they all naturally ſide with Satan, and are for him, and are
Rom. 8. 7. filled with Enmity againſt God, and oppoſe and reſiſt his Spirit, and rebel againſt the Light. Wicked Men had rather be under the tyrannical Government of the Devil, than to be ruled and governed by Jeſus Chriſt: And from hence 'tis no wonder they rather chuſe to have wicked earthly Rulers and tyrannical Kings to be over them, than to be ſubject to a Prince who is an Enemy to Wickedneſs, Tyranny and Oppreſſion. This ſhews the Blindneſs and miſerable State and Condition of all wicked and ungodly Men. We may further note alſo,

Doct. III. 3. *That Satan may loſe ſome ground in Sinners Hearts, he may ſeem to be gone out of them, and they may become ſober and civilized, and yet may be in the Gall of Bitterneſs, and their Hearts notwithſtanding may be ſtill Satan's Habitation.*

Let theſe Men change their Lives, and become other Men in the View of the World, alter their courſe of Life, yet they are miſerable; Satan has ſpiritual Power and Dominion over them; he has a ſtrong party in their Hearts. when he ſeems to be gone out, and knows they are his ſtill, and owns them as his dwelling-place. When he cannot meet with Entertainment in other places, when Saints afford him no Incouragement, but diſpleaſe and defy him, and their Hearts are as dry places, he can nevertheleſs return at pleaſure to his old Habitation, and there he enters and dwells. Let them change their Religion, yet they are Satan's Slaves ſtill, he matters not if they leave Popery and cleave to Prelacy, and ſo become Proteſtants in general; nay, imbrace a more refined ſort of People, and take upon them a more ſtrict

Profeſſion

Profeſſion of Religion, yet ſtill they belong to him, if they are not truly regenerated and renewed in their Souls; let them be *Presbyterians*, *Independents*, or *Baptiſts*, it ſignifies nothing, they are ſtill the ſame, and under Satan's Power and Dominion. O how miſerably are ſome Men deceived, thinking if they are reformed and become zealous for external Ordinances, and have taken up this or that form of Religion, and are taken for Saints by Men, that all is well, and they ſhall be ſaved! How did the Phariſees glory in their ſeeming Zeal and Piety, and flatter themſelves, and yet wofully blinded, and in a damnable State and Condition? Note alſo, that,

4. *Morality, external Gifts and common Grace, are but like a vain Paint, a mere empty and artificial Garniſh.* Doct. IV.

They make a fair ſhow in the Fleſh, they pride it in themſelves, and Men praiſe and admire them, but what doth all this ſignify? they are ſtill under a diabolical Power and Influence, and *twofold more the Children of the Devil than they were before:* Nay, as I ſhall hereafter ſhew, rather ſeven times worſe than when they were openly wicked and prophane.

APPLICATION.

1. A Terror to Sinners. Tremble you that live wicked Lives, remember the unclean Spirit dwells in you, and has Power over you, your Hearts are his Habitation, he rules in you, and takes you Captive at his Will. If in this State you die, you are undone for ever.

2. See to it, you that are Profeſſors, leſt you are alſo deceived. What is a reformed Life without a changed Heart? To caſt off the groſs Acts of Sin, will not avail you any thing, without the evil Habits are broke, and you renewed in the Spirit of your Mind. Though you ſeem to be godly to Men, yet God knows your Hearts, and how they ſtand affected to him, and to true real Godlineſs. A form of Religion will never ſave you; and though you may have got ſome ground againſt Satan, and he ſeems to have left you, or is gone out, yet take heed he does not return again with greater ſtrength, and get you into ſtronger Bonds now, than he had before.

before. But becauſe this will be more fully opened in the next place, I ſhall at preſent ſay no more to it now.

3. This alſo affords much Comfort to God's People. Satan ſets upon you, and fain he would ſubject your Souls to himſelf, and take Poſſeſſion of your Hearts, but he cannot prevail, you have got one in you who is ſtronger than Satan, who will preſerve you to his Heavenly Kingdom. But no more at this time: I ſhall leave what I have ſaid to the Bleſſing of God.

This Hymn was ſung at the cloſe of the firſt Sermon.

THE unclean Spirit that goes out,
Of Men that vicious are,
Doth oft-times ſeek and ſearch about,
For reſt both here and there:
And fain would he make his abode,
In places dry and clean;
And ruin all the Saints of God,
Which hath been often ſeen.

But thou, O Lord, doſt them preſerve,
And in them thou doſt dwell,
So that from thee they cannot ſwerve,
To be o're-come by Hell.
Which Satan ſeeing, ſtrait-way goes,
To his own Dwelling-place,
And with him brings more diſmal Woes,
On ſuch who want thy Grace.

Who of it being empty quite,
Tho ſwept and garniſhed,
He enters in, and with ſtrong might
They captive all are led,
And overcome by him again,
Through curſt Hypocriſy,
And in them he does rule and reign,
Which few are brought to ſee.

What cauſe have ſuch thy Praiſe to ſing,
Who are renew'd by thee?
Whoſe Heart thy Habitation is,
They always happy be.

The

SERMON II.

On MATTH. 12. 43, 44, 45.

—When the Unclean Spirit is gone out of a Man, &c.

THE last Day I opened the several Parts of this place of Holy Scripture, in the usual Method I have all along taken in my Exposition of other Parables, which I have already spoken to, according to that small measure of Light and Knowledg the Lord hath been pleased to bestow upon me. There remains one thing further to be done, and that is indeed the chief and most material of all, which is to shew you the sad State of the false and counterfeit Professor, out of whom the Unclean Spirit is said to be gone, but yet is returned again with seven other Spirits more wicked than himself. Our Blessed Lord saith, *The last State of that Man is worse than the first.* Now in what respect a painted Hypocrite, or one garnished only with common Gifts and Graces of the Spirit, may be said to be in a worse State than the open Prophane, I shall endeavour, God assisting, to demonstrate.

Morning-Exercise on Horsely-Down, August 17 1690.

Mat. 12. 45

'Tis said, *Satan returned with seven other Spirits,* &c.] Seven is a number of Perfection. I judg our Saviour designed hereby to shew that the Devil hath now got stronger hold and possession of such a Person by many degrees; many unclean Spirits, or worse and more dangerous Sins cleave to him than before, so that he is like to be perfectly miserable. But to proceed;

First; That which renders false Professors, or counterfeit Christians, to be in such a deplorable Condition, (which also evidently appeared in the *Pharisees* and other People in that Generation, to whom primarily our Saviour refers, as the close of the 45*th* Verse shews) is, that great Ignorance that cleaves

to them notwithſtanding their common Illuminations; which uſually does conſiſt in theſe Reſpects following.

1. *They know not their own miſerable State, looking upon themſelves*
Rev. 3. 17. *to be rich and increaſed with Goods, and to have need of nothing:* as appears by that Charge of the Lord Chriſt againſt the Church of *Laodicea*, who were fallen into the like Condition; they think none knows more than themſelves, inſomuch that they ſecretly contemn him who tells them how it is with them; and this riſes from the conſideration of that great Knowledg they
Joh. 9. 41. conceit they have above others; *But now ye ſay, Ye ſee, therefore your Sin remains.* If your Ignorance were ſimple, (as if Chriſt ſhould ſay) and not affected, or were you ſenſible of your blindneſs, then your Diſeaſe would not be ſo incurable: But now you ſay you ſee, and you doubt not but you are in a ſtate of Happineſs, and are the only People of God, and yet preſumptuouſly refuſe the way of your Relief and Salvation, and do not conclude you are under Guilt and Wrath, as indeed you are. Prophane Perſons, though their State is bad, and very miſerable, yet are not generally ſo blind as once to imagine their Condition to be good, but act and do thoſe abominable Deeds of Darkneſs, againſt the Light and Dictates of their own Conſciences: And though Satan hath got power over them, and their Luſts predominate in them, yet are they commonly poſſeſſed at certain times with fear about their eternal State, (unleſs wholly given up to a reprobate Mind,
1 Tim. 4. 2. *having their Conſcience ſeared with an hot Iron*); and that which ſeems to bear up their Spirits, is the hopes they have of future Repentance; for the thoughts of dying in the preſent Condition they are in, is grievous to them: Nay, and the falſe Profeſſor, whilſt he abode under the Power of the Unclean Spirit, being openly prophane, might tremble, as ſeeing himſelf poſting headlong to Hell; but now, through the blindneſs of his Mind, for want of a true illumination of the Spirit, he thinks he is in the direct way to Heaven, his Conſcience being miſled, (and his intellectual part darkened) never reproves him, but rather gives in its teſtimony for him. And thus it was with *Paul* before his Converſion; whilſt he abode a *Phariſee*, his Conſcience never accuſed him for thoſe great Evils in perſecuting the Church of God; for he himſelf ſaith, *he did it ignorantly in unbelief.* What can render the State

of

of a Perſon worſe, *i. e.* to be an Enemy to God, and Jeſus Chriſt, and to the Power of Godlineſs, and yet think he is Holy, and a good Chriſtian; nay, and his Conſcience being blinded in the Matter, acquits him of Hypocriſy for want of Saving-light, whilſt he keeps up in a zealous performance of the external Acts of Duty and Religion, by which means he is deprived of that help which ſome openly-prophane meet with from the Rebukes and Laſhes of their own Conſciences, which oft-times proves a means of their Converſion. But the hypocritical Profeſſor, not knowing the want of a changed Heart, nor the defect of thoſe Sacred Principles from whence ſhould flow all he acts and does, but contrarywiſe is ſtirred up by falſe Principles, and acts only by the power of natural Conſcience and Affections, having no clear judgment to diſcern his own Danger, nor what a State is he ſtill in; His Condition is deplorable, and this Unclean Spirit is worſe and more direful than that which he was in before.

2. *Their Blindneſs and Ignorance conſiſteth, in that they cannot diſcern nor diſtinguiſh between a changed Heart and a changed Life, or between legal Reformation and true Regeneration.* They think, becauſe their State ſeems ſo much better than it was before, in their own apprehenſion, and in the apprehenſion of others alſo, their Condition is good enough, they comparing themſelves with themſelves, beholding what a vaſt difference there is, or ſeems to be in reſpect of what they once were, when Swearers, Drunkards, Whoremongers, *&c.* cannot but commend themſelves to themſelves: once they ſaw themſelves Sinners, and called themſelves ſo, and were aſhamed of their own ſinful and wicked Lives; but now they are Righteous in their own conceit, and ſo have no need of any further work, being arrived to that State of Holineſs, (as they think) to that degree of Piety, to that Change, to that Converſion, that they conclude they need not ſeek for any other, and yet are deceived, and in the Gall of Bitterneſs. And hereby they ſeem to put themſelves out of the Call of Jeſus Chriſt, *who came to ſeek and to ſave that which was loſt: not to call the Righteous, but Sinners to Repentance.* Let Men think what they pleaſe, certainly there is no Devil like this Devil: If he can perſwade a Man that he is whole, and not ſick at all, and ſo needs no Phyſician; and that when the Go-

2 Cor. 10. 12.

Mat. 18. 11.

ſpel is preached to Sinners, and the danger of Unbelief is opened, yet it doth not affect him, nor concern him, he being become a righteous Perſon; what hopes can there be of ſuch a one? Alas, the Miniſters of Chriſt have received no Commiſſion to offer Chriſt to any but to Sinners. Now theſe are not the Perſons a precious Saviour is tendred unto, they ſee no want nor need of him, and therefore theſe are paſſed by as ſuch who need no Repentance.

3. *Their Blindneſs conſiſteth in their ignorance of God's Righteouſneſs*, not knowing what Righteouſneſs it is that will render them accepted and juſtified in the ſight of God; and ſo, like the poor Jews, go *about to eſtabliſh their own Righteouſneſs*, their own perſonal Righteouſneſs, a home-ſpun Righteouſneſs; they ſee no need to go to another, to be beholden to another, for that which they ſuppoſe they have in themſelves. And this ignorance of the Righteouſneſs of God, partly riſes from their ignorance of the Nature of the Law, and pure Nature of God, concluding, there is no need of a ſpotleſs or perfect Righteouſneſs in point of Juſtification, (as either being inherent in us, which can't be, ſince all have ſinned) or elſe by Imputation, as wrought out for us in the Perſon of the Mediator; and therefore think (as *Paul* once did) he is a juſtified Perſon who breaks not the Letter of the Law, or is not guilty of the groſs Acts of Sin.

Rom. 10. 3.

Secondly; *Their Danger appears alſo from a proud Devil that now is entred into them.* Pride commonly accompanies Ignorance, and this abounds in the Heart of Man by Nature, and there it will predominate, till the Soul paſſes through an effectual Change; but it appears in none ſo fully, or to ſuch a Degree, as in a Phariſaical Perſon; he cannot indure to think he is ſo poor as prophane and notorious Sinners are; what, go to his Neighbour's Door for every Morſel of Bread he eats, and for every draught of Drink! no, 'tis below him to beg, he thinks 'tis enough for Publicans and Sinners to do ſo. And indeed what need he go to be fed and clothed by another, that is full, and ſees his Goods increaſed, and hath need of nothing? Faith empties the Soul, makes it poor, before it fills and inriches it. But this Man knows not what Faith is, nor the Life of it. Pride ſprings from an inordinate Self-love: Self-love, and Self-flattery,

flattery, are the Glaſſes in which a ſelf-deceived Hypocrite looks daily in, in which he appears indeed that which he is not. Self love is a Multiplying, yea a Magnifying-Glaſs. Theſe never had a true ſight of themſelves, never ſaw their own Poverty, and horrid pollution of their Nature; 'tis with them, as it was with the Apoſtle, before the Commandment came, they are alive, and beautiful in their own Eyes. *Behold, thou art called a Jew, and reſteſt in the Law, and makeſt thy boaſt of God, and knoweſt his will, and approveſt the things that are excellent.* Thou art, as if he ſhould ſay, called a Saint, looked upon by all to be a Holy Perſon, a Religious Man, one of great Parts, and Knowledg, and Abilities, exceeding many; makeſt thy boaſt of God, as if none knew him ſo well as thou doſt: but this was their Pride, their Hearts were lifted up, by reaſon of that knowledg they had of the Letter of the Law; though neither their Hearts nor Lives were conformable to the Spiritualneſs of it, never ſaw that the leaſt Sin and Luſts lays them open to the dreadful Wrath of God, and to the Curſe of his holy Law. They boaſted in that they had *eſcaped the Corruption that is in the World, i. e.* all ſcandalous and groſs Sins, and ſo were puffed up in Pride and Vain-Glory. Theſe Self-righteous Perſons will not be made ſenſible that they are in a ſinful State, becauſe of thoſe commendable Qualities poſſeſſed within, as they ſeem in their own Eyes; and do not perceive how they are degenerated, and have loſt the Image of God which we had in Creation, and how now they bear the Image of the Devil by Corruption; they underſtand not the Nature and Extent of Original Sin, the pravity of their natural Faculties, the lameneſs and impotency of their own natural Powers, nor the ſinfulneſs of the firſt motions of their Hearts; boaſting (as one obſerves) of ſelf-Ability in the midſt of utter Weakneſs, and an affection to God under prevailing and horrid Enmity. Pride commonly ariſes from a conceit of ſome excelling Quality, whether Beauty, Parts, or Knowledg, or affected Piety; and theſe Men never being convinced of their own natural Deformity, Filthineſs, and Pollution of Sin, that contagion of the Soul, the univerſal ſtain of Nature, nothing but Pollution ſucceeding in the place of original Purity, are ſwelled up in ſpiritual Pride and ſelf-conceitedneſs. The *Phariſees*

Rom. 7. 9. Rom. 2. 17, 18.

Rom. 2. 22.

Charnock.

riſees were the proudeſt of all People, and they were the moſt ignorant of Goſpel-Truths; they would have their Opinion a Rule to all the People, and that muſt be a Truth which they ſo eſteem to be, and that an Error, which they conceit ſo to be. Pride being the Devil's Sin, is hateful to God. He that looks upon himſelf too much, looks upon God too little. If God hides the Myſteries of the Kingdom of Heaven from any, 'tis *from the Wiſe and Prudent.* The Deſign of God in the glorious contrivance of the way of Salvation by Chriſt, is to confound and deſtroy the Pride of Man; and becauſe Man's corrupt Reaſon cannot comprehend the Sacred Myſteries of the Doctrine of Faith, they contemn and disbelieve the revelation of it.

Mat. 11. 25.

No Religion nor Ordinance of God is valued by ſome Men but what ſuits with their own affected Principles and Notions; from hence the *Greeks* counted the Goſpel Fooliſhneſs: and the *Jews* were ſo wedded to their own legal Righteouſneſs, that unto them Jeſus Chriſt was a ſtumbling-block; the pride of their Knowledg and Attainments was the Mother and Nurſe of their incredulity: *Have any of the Phariſees believed on him?* Theſe Men ſin (as I have often told ſome of you) againſt the Remedy, and fence againſt the Edge of that Sword by which their Souls ſhould be wounded, and they die, if ever they come to live indeed; therefore what hopes is there of them? Alas, Men ſwelled up with an Opinion of their own good Eſtate and Condition without Chriſt, are unfit for Faith. This is one of the ſtrong Holds, exalting it ſelf againſt the Knowledg of God: How loth is a proud Man to become a Fool, that he may be wiſe? or to captivate his Reaſon to the obedience of Faith, to be juſtified by another's Righteouſneſs? and that our own Righteouſneſs, which is ſo pleaſant and acceptable in our ſight, and in the ſight of Men, ſhould be as filthy Rags, or a loathſome thing in the ſight of God, is to theſe ſort of People a ſtrange Paradox.

1 Cor. 1.

Joh. 7. 48.

Lucifer, as ſome pretend, is one of the chief of Devils, who is called alſo the *King of Pride:* If ſo, certainly he is one of thoſe wicked Spirits that entred into this Perſon. Now what but infinite Power can throw out this Devil, this Pride, and bring this Soul to the foot of the croſs, and make it ſtrike its ſwelling

ſwelling Sails to Jeſus Chriſt, and become nothing in it ſelf, and to hate and loth its own Righteouſneſs, by reaſon of that impurity and pollution that cleaves to every beſt Duty they do or can perform? Thus this unclean Spirit raiſes up ſtrong Fortifications againſt the way of Salvation, the way of Faith, or going to Jeſus Chriſt for all as poor and undone Sinners. Theſe Enemies, in Hypocritical and Self-righteous Perſons, ſtand armed in the Breaches of Nature (as one obſerves) to beat off all Aſſaults of the Goſpel, and therefore the latter State of theſe Perſons is worſe than the firſt. *Charnock.*

Thirdly; *Self-confidence* may be another evil Spirit that is entred into theſe Perſons, and which renders their State ſo bad. 'Tis impoſſible to perſwade them that their Condition is nought and damnable: you may (as I hinted before) quickly bring a vile and debauched Perſon to acknowledg his State is dangerous, tho there is no turning him from his evil courſe; yet he ſtands not upon ſelf-juſtification, but rather readily yields to you: if you deal with him at a ſeaſonable time with Wiſdom, and tell him he is a very wretched Creature I know: I am ſo, ſaith he, the Lord have Mercy upon me. But the Man out of whom the debauched Devil is gone, is in his own Eyes become another Perſon, a ſeeming Saint, one that hears Sermons, Prays, and gives Alms, and yet not renewed, nor his evil Habits changed. O 'tis no eaſy thing to bring him once to doubt or queſtion the Goodneſs of his Condition, he bleſſes God for that help he has had to change his former courſe of Life; *God, I thank thee, I am not as other Men, nor as this Publican*; I was as bad as others, but I am become religious; now I am no Swearer, Whoremonger, Drunkard, Extortioner, *&c.* To this purpoſe you have the *Phariſee* boaſting and praiſing of God: this renders his ſtate lamentable with a witneſs. What made the fooliſh Virgins ſo bold as to go forth to meet the Bridegroom? Was it not that confidence they had that their condition was good? *A wiſe Man*, ſaith *Solomon*, *feareth, and departeth from iniquity*; *but a Fool rageth, and is confident.* Prov. 14. 16.

Confidence is oppoſed to Fearing; ſo that this ſort of Men are ſecure and unſenſible of their Danger till it is too late. As in the Caſe of the Fooliſh Virgins, they ſaw not their fearful State till the Mid-night Cry was heard. And hence our Saviour told

told the *Scribes* and *Phariſees*, that *Publicans and Harlots went into the Kingdom of Heaven before them:* Which fully confirms what we ſay from this dark Scripture, *viz.* That openly prophane Perſons, and notorious Sinners, are not in ſo dangerous a condition, as a falſe Profeſſor or counterfeit Chriſtian, who having paſſed under a ſeeming change of Life, and left the groſs Acts of Sin, though never throughly wrought upon by regenerating Grace; and I conclude this of Self-confidence is one of thoſe more wicked Spirits that are now entered into him. *Behold, thou art called a Jew, and reſts in the Law, and makeſt thy boaſt of God,* &c. *And art confident that thou thy ſelf art a Guide of the Blind, a Light to them that ſit in Darkneſs,* &c. Thus theſe Perſons proudly, with great Self-confidence, arrogate all Wiſdom and Knowledg to themſelves; and are like the Sluggard *Solomon* ſpeaks of, *i.e. wiſer in their own conceit than ſeven Men that can render a Reaſon.* Tremble ye who fear nothing, who conclude all Wiſdom and Knowledg is with you, and that you need not be taught more than you already know. Some Men, tho openly prophane, glory and boaſt of their Church and Chriſtianity, and doubt not but in that Faith to be ſaved: But if thoſe who are of a good moral Life, and zealous for the external Parts of true Religion, for want of a ſaving Work of Grace on their Hearts, are in ſuch a deplorable State, what vain pride and folly poſſeſſeth that fooliſh and debauched Crew we have amongſt us?

Mat. 21. 32, 33.

Rom. 2. 17, 18, 19.

Prov. 26. 16.

Fourthly; *Vain-Glory* alſo certainly may be another Sin this Perſon is become guilty of. The Deſign of God in the Goſpel, is to diſcover how vile, helpleſs, and wretched all Men naturally are in themſelves, and ſo to ſhew us that we have nothing to glory in, *but that he that glorieth might glory in the Lord.* But theſe Perſons glory in their ſeeming Gifts, Parts, Learning, Knowledg, and external Privileges: they are like thoſe of old who cried out, *the Temple of the Lord*, or *the Church of God are we.* Poor Sinners have nothing to glory in unleſs it be their Shame. The *Publican* cries out, *Lord, be merciful to me a Sinner.* But the falſe and ſelf-righteous Profeſſor, like as a rich Man glories in his Riches, and a ſtrong Man glories in his Strength, ſo he glories in his own Righteouſneſs, in his ſpiritual Attainments and ſeeming Sanctity. And doubtleſs this is another

1 Cor. 1. *ult.*

ſtrong

ſtrong Chain with which the Devil binds theſe deluded Creatures. Self-confidence, Pride, and Vain-glory, are all of near Kin, and proceed from that horrid Ignorance I firſt mentioned; they are all the ſpurious Off-ſpring of that curſed Parent. But why ſhould we glory in the Lord, or rejoice only in Chriſt? Why 'tis, becauſe *ye are in Chriſt Jeſus, who of God is made unto us Wiſdom, and Righteouſneſs, Sanctification and Redemption:* Ye are in him by Faith, by Regeneration, and his Spirit dwells in you. Our Righteouſneſs is ſo imperfect, and ſo filthy, that it is compared to a menſtruous Cloth; inſtead of glorying in it, we have cauſe to be aſhamed of it, and to loath our ſelves, and with *Paul*, to *account it but Dung*; our beſt Actions, Works and Duties we perform, cannot commend us to God, nor in any reſpect procure the leaſt Good from his Hands, foraſmuch as Sin cleaveth to them, and nothing but a perfect and compleat Righteouſneſs can render the Soul juſtified and accepted in his ſight.

1 Cor. 1. 30.

Phil. 3. 8, 9.

This vain-glorious Perſon little conſidereth what horrid Pollution abides ſtill in his Heart, for which he is accurſed by the Law of God, and ſo remains till he hath real Union with Chriſt, and is brought under a Divine Change. What though he has eſcaped ſome abominable Evils and Corruptions of his Life, ſince his vicious Habits, and filthy Nature is not changed, nor he ſees not the Purity of the Law of God? Alas, he beholds it, as only forbidding all outward Acts of Sin, but the Spirituality of it was never opened to him, for if it had, he would ſee no cauſe of glorying in himſelf, but contrariwiſe would ſoon be convinced of his Error and ſad Miſtake, and behold himſelf an undone Man, and cry out of the deceitful Nature, turnings and windings of his own baſe Heart, Thoughts and Affections, and what a diſproportion or diſagreement to the perfect Rule; or how far he is from that Holineſs, and Purity, and Rectitude deſcribed in the Book of God. It amazed *Paul*, when he once came fully to underſtand the Law, when he looked on all the parts of it, not only on the groſſer Sins forbidden by it, but on the Rectitude, the Holineſs which is required therein: When he ſaw the Law diſcover'd Luſt to be Sin, and that the leaſt Luſt of the Heart is as palpable a breach of it, as Murder, Theft, or the outward Act of Adultery, and expoſed equally to the

Curſe of it, and ſo to the Wrath of God: Then (ſaith he)
Rom. 7. 9. *Sin revived, and I died*; that is, as to any hopes of Life and Salvation by that Righteouſneſs which before he gloried in, and made his boaſt of. The ſame Apoſtle afterwards came to ſee
Rom. 7. that in him, that is to ſay, *in his Fleſh dwelt no good thing*; nay,
Rom. 3. 10. and the Holy Ghoſt ſaith, *All are gone out of the way, all are become filthy, and there is none that doth good, no not one.* What cauſe is there then for this Man to glory in his Parts, Knowledg, and ſeeming Righteouſneſs, ſince theſe things for which Men value and eſteem themſelves above others, God ſaith there is no good in, nothing excellent, but 'tis contrariwiſe abhorred and hateful to him? But O how hard a thing is it to bring this and that ſelf-righteous Perſon to believe this, or receive it as a Truth? What, ſays he, can ye make me think I am ſtill a vile Sinner, and God doth not accept me, who do ſo much good, that pray as I do, and hear Sermons, and am thus much reformed? O this is a worſe Devil than the former, and he hereby is in a worſe ſtate than at firſt. Before he was eaſily brought to confeſs his State bad: when openly prophane, his groſs and ſcandalous Sins appeared odious to him, being ſo indeed in the Eyes of all ſober and civilized People; groſs Wickedneſs ſeemed to him as filthy Rags, or as a menſtruous Cloth: But to tell him his Righteouſneſs is alike abominable, filthy, and hateful to God; this he cannot believe, but concludes, 'tis a glorious Cover, a rich Garment, a precious Ornament, and ſo prides himſelf in it, and makes his boaſt of it, pretending now to ſo much Sanctity, that like thoſe of old he is ready in
Iſa. 65. 5. his Heart to ſay to others, *Stand by your ſelves, come not near me, for I am holier than you.* Thus the *Phariſees* of old ſequeſtred themſelves from all ſorts of Men, muſt not be ſo much as touched by any; for ſo it ſeems by that paſſage, when the poor
Mat. 9. 20. Woman came to Chriſt, *and touched the Hem of his Garment*, they wondered that our Saviour would ſuffer himſelf to be touched by her, ſhe being a Sinner; they could not endure to have any legal pollution upon them, would not eat a bit of Meat until they had waſhed their Hands, and oft waſhed their whole Bodies, eſpecially after they had been at a Feaſt, for fear any pollution had fallen upon them: and ſo alſo when they came from the Market, leſt peradventure they ſhould have touched

touched ſome Heathen, or ſome Perſon who was legally unclean. And now in this Righteouſneſs they gloried, truſted to it, and ſought hereby for Juſtification and Acceptance in the Sight of God, which rendered their State worſe than before. And that which ſeems to feed and heighten this Pride, Self-confidence, and Vain-glory, in ſome of theſe blind and ſelf-deceived People, is that ſtrange Conceit and Apprehenſion they have of their own Power and Abilities to do and perform thoſe things God requireth, in order to their Acceptance with him, together with their falſe Notions of God's Mercy in pardoning them wherein they come ſhort. In this very reſpect the Jews erred to their eternal Overthrow; they thought they had Power, and were able to keep the Law to ſuch a Degree, that they were accepted as righteous Perſons in God's Sight by it; and though they might not be puffed up with Pride (as ſome of late amongſt us are and have been) as to think they were without Sin, yet did not doubt but wherein they came ſhort or were guilty, God, as a pure Act of his Mercy, would forgive them, not ſeeing a Neceſſity of Chriſt and of his Righteouſneſs. Which Notion tends at once utterly to make void the Doctrine of Faith, and Covenant of Grace, and ſo conſequently the whole Deſign of God in ſending Jeſus Chriſt into the World: for if Salvation may be obtained this way, *Chriſt is dead in vain.* And whilſt I am hinting theſe things to you, I cannot but bewail another ſort of Men, who though not ſo groſsly blind and miſtaken as ſome others are, yet doubtleſs greatly miſs it, and run upon almoſt as bad a Rock, whilſt they apprehend and think all Men are put into ſuch a Capacity that they may be ſaved if they will, *i. e.* by improving the means of Light and Knowledg, they have by their own inherent Power and Abilities, without the ſpecial Operation of the Spirit, not conſidering the woful pravity of Man's Nature, by original and actual Tranſgreſſion, they being dead in Sin, and ſtand in as much need to be quickned by Jeſus Chriſt, or to have a Principle of Divine Life infuſed into them, if ever they ſpiritually live, as *Lazarus* had to be quickned and raiſed again, after he had lain four days in the Grave. Nay and 'tis evident, God doth work in us, who are ſpiritually quickned and brought to believe, after the ſame manner which he wrought

Epheſ. 2. 1, 2.

Epheſ. 1. 18, 19, 20. in Chriſt when he raiſed him from the dead. One ground or cauſe of theſe Mens Miſtake may ariſe from the Conſideration of that Power Men in general have by the help of natural Conſcience, and the external means of Grace, to leave the groſs Acts of Sin, and ſo reform their Lives, and cleave to God in all Acts of Obedience, in the external Ordinances of the Goſpel, which is I fear all the Converſion ſome Profeſſors ever attained unto, and is alſo indeed the Subſtance of that which Man by the Power of his own Will, is able to arrive unto, to affirm that Man by his own natural and internal Abilities (as influenced by common Grace) hath Power to renew himſelf, change his own Heart, or form Jeſus Chriſt in his Soul, is in effect to attribute to him Omnipotency, and make a God of him, even no leſs than a creating Power: For the Image of God, which is wrought in all true regenerated Perſons, is called *the new Creature*; and a glorious Creature it is as ever the Almighty formed, being the top-Glory of all his creating Power. And beſides, this neceſſarily makes way for Men to boaſt and glory in themſelves, for it makes Man a Competitor, a Co-partner, and a Co-worker with God in Redemption; for the Work of Redemption doth not only conſiſt in a price paid, or an Atonement made by Jeſus Chriſt, (whereby he appeaſed Divine Wrath, and ſatisfied God's offended Juſtice) but alſo by Power and bleſſed Conqueſt the one was done without us in the Perſon of Chriſt, the other is done in us by the Spirit of Chriſt, whereby thoſe evil and vicious Habits that are in us, naturally are removed, and the Power of Satan broke into Pieces, or that ſtrong Man armed overcome, and the Soul ſet at Liberty. *To this purpoſe was the Son of God manifeſted, that he might deſtroy the Works of the Devil.* No Man can be ſaid to be redeemed by Chriſt, until he is redeemed from his Sins, or delivered from that Enmity that naturally is in his Heart againſt God, or that ſacred Image of God be again reſtored in him, not until he is quickned or raiſed from the dead. Hence St. *Peter*, ſpeaking of Redemption, ſaith, *We were not redeemed with corruptible things, as Silver and Gold, from a vain Converſation*, &c. *but with the precious Blood of Jeſus Chriſt, as of a Lamb without Blemiſh and without Spot.* The Redemption is from a vain Converſation, 'tis not from Wrath only, but from Sin the cauſe of that Wrath alſo. And all Men know this is not

2 Cor. 5. 17.

1 John 3. 8.

Rom. 8. 7.

1 Pet. 1. 17, 18.

univerſal,

univerſal, ſeeing but a very few are indeed thus redeemed; and they may as well perceive that this is as abſolutely the Work of Chriſt, as he is our Redeemer, *viz.* thus to work in us, to redeem us as it was his Work to die for us. How good is it therefore for us to conſider the Danger that ariſes from miſtaken and unſound Principles, if we would not be found guilty of this Sin of Vain-Glory? The truth is, ſome good Men are ſo miſled, that they make the new Covenant a mere conditional Covenant, and if after all Chriſt hath done, their Intereſt in it and eternal Life wholly depends upon the weak and wavering Principles of the depraved Creature, and his ſtubborn and rebellious Will has its negative Voice: and if the Creature works not, complies not to thoſe Conditions required, the whole of Redemption-Work may be loſt, and not one Soul redeemed. And were it thus, there is more reaſon to believe Chriſt would have loſt all his Labour and infinite Kindneſs, than otherwiſe. Since Man is naturally ſo depraved and averſe to that which is truly good, having ſuch Enmity in his Heart againſt God, and is wholly under the Power and Government of the Devil, and this alſo would render the new Covenant not better, nay, not ſo good as the firſt; for then Man was a perfect Creature, having not then ſuch a captivating Power of Sin nor Satan in him, but had a Power of Will to ſtand, if he had exerciſed it, and reſiſted the Tempter from without. There is one thing more I ſhall note, before I leave this Point: 'Tis eaſy to perceive from hence, what Grace it is that Man may fall from, I mean finally and totally fall, *i. e.* whatſoever Men may act or do from thoſe common Operations of the Spirit, or by the Power of natural Conſcience, under the external Preaching of the Word, or means of the Rod or Afflictions, by the Aſſiſtance or Help of which I doubt not he may become another Man, a great Profeſſor, pray, hear the Word, have a ſort of Faith, *viz.* that of Credence, be baptized, and ſo become a Church-Member, yea, a Preacher, and may be in the Sight of Men of a blameleſs Life and Converſation, and yet never changed in Heart, or regenerated by the effectual and ſpecial Operations of Chriſt's Spirit, nor have Union with Chriſt: From this Grace, or ſuch a reformed Life and Profeſſion of Religion, a Perſon may fall away, and indeed riſe no more. And ſuch I conclude the ſtony and thorny-ground-

Profeſſors

Mat. 13. Professors were. Moreover, 'tis as evident that the good-ground, *viz.* the honest-hearted Person, brought forth Fruit to Life eternal, and fell not finally and totally away from the Grace of God.

Quest. *If any ask, how it came to pass any of the ground is said to be good?*

Answ. I answer. Naturally all the Hearts of Men and Women are evil, the Defection was universal. But these Hearts of Men who are said to be good ground, were prepared for the Word; by which means, through the Spirit, they came to be regenerated, their Hearts were plowed up or broken in pieces by the Word and Spirit in effectual Convictions. *Plow up the fallow*

Jer. 4. 3. *Ground,* (saith the Lord by the Prophet) *and sow not amongst Thorns.* Not that Man is able to do this, any more than he is to make himself a new Heart, which he is likewise required to do, *Ezek.* 18. 11. but the former is the Work of the Spirit by Convictions; the latter the Work of the Spirit in Regeneration. Till the Heart is pierced by the Holy Ghost, and broken to pieces and made soft, which naturally is hard, the Word can find no saving or effectual rooting there, but 'tis like a Rock, or so stony or thorny, that no Fruit of the Word will abide to everlasting Life. Therefore I conclude, effectual Convictions are a Preparative, or a Preparation to Regeneration; the Spirit is a *Spi-*

Isa. 1. *rit of Burning before 'tis a Spirit of Consolation:* it first plows up the Fallow-ground, and then when the Seed is sown, it will take Root, and bring forth Fruit to Salvation.

Fifthly. Moreover, *Formality, it may appear to all, from hence is another Evil that does attend this sort of Men, or is another wicked Spirit that hath possession of their Souls.* What a stir did the Pharisees make about Ceremonies? how zealous were they, like some now adays for outward Rituals and Traditions of their own devising, or which are mere humane; as if the chief part of Religion, and the sacred Worship of God, consisted in external Forms, Rites, and Ceremonies; *And art confident* (saith

Rom. 2. 19, 20. the Apostle) *that thou thy self art a Guide of the Blind, a Light to them who are in Darkness, an Instructer of the foolish, a Teacher of Babes, which hast a form of Knowledg, and of the Truth in the Law.* A Scheme or System of Notions, a compendious Model or Method which is artificially composed, such as Tutors and

Pro-

Professors of Arts and Sciences do read over again and again to their Pupils and Auditors: these Men are commonly the chief Enemies to the Power of Religion and Godliness, and like their Brethren of old, great Persecutors of God's faithful and sincere Children, whilst they cry up their external Forms, considering not what our Saviour saith, that *God is a Spirit*, and seeks spiritual Worshippers of him, not formal, not external, or carnal Modes, bodily Gestures, consecrated Places, attended with glorious Ceremonies, saying over a few Prayers, in which are many vain Repetitions, not minding whether their matter of Worship be of Divine Institution or not, nor whether they perform their Devotion in the Spirit of Jesus Christ, flowing from a rectified Nature, and from sacred Principles in the Life and Power that attends all sanctified Christian Worshippers. Others of the same sort may be right in the matter of Worship, seeming to hate Idolatry and all Superstition, yet wholly resting on the external part of Religion and Godliness, whose state may be as dangerous as those before named; though in this they seem to excel them, *i. e.* they first miss it both in the matter of Divine Worship, as well as in the manner of it, they are zealous for the Traditions and Commandments of Men: as they are formal in their Worship; so their Form is not that form of Doctrine once delivered to the Saints; 'tis not the true form of Godliness, having [*a form*] *of Godliness*, not [*the form*,] 'tis like a Mask, or Vizard, or Appearance, an accidental form (as one observes on that place,) 'tis a devised, or an humane, nay may be an Antichristian Form, thinking themselves to be Christians, and the only Worshippers of Christ, and cry up themselves to be the Church, the Church, and yet under this Vizard and pretended Piety are very vitious, empty and vain: and though they deny not the Power of Godliness in Words, yet do deny it in their Practice, making a Profession, but Strangers to that Life, Peace, Love, Faith, and Self-denial, which attends and doth accompany all true Christians. But the other sort, though they are formal, yet 'tis a better Form, hence may be called Virgins, that is, such who have not, will not, defile themselves with Women; that is, with false Churches, with Idolatry, or the Superstitions of Men, these are for the Gospel-Form, the Gospel-Doctrine, Gospel-Precepts and Ordinances; these are not for

Annotators. John 4. 2 Tim. 3. 5.

for a Form of Prayer, nor for any other Form of Worſhip, but what Chriſt himſelf ordained, as it is contained in the New Teſtament: Theſe may be Members of a True Church, and worſhip with that Church, and be as zealous for the outward and external Parts and Ordinances as any; like thoſe we read of, *Iſa.* 1. 11, 12, 13. Sacrifices and Burnt-Offerings, Prayer, Incenſe, New-Moons, Sabbaths, and calling of Aſſemblies, with appointed Feaſts, which were Inſtitutions of God. But theſe Men reſting on them, and having unſanctified Hearts and Lives, God hated them, and loathed their Services, being not performed in Faith, and hearty Love, and ſincere Reſolutions: that which they did, was but as if they had offered up a dead Carcaſe inſtead of a living Sacrifice; *He that killeth an Ox, is as if he ſlew a Man; and he that ſacrifices a Lamb, as if he cut off a* Iſa. 66. 3. *Dog's Neck; and he that offereth an Oblation, as if he offered Swines Blood; he that burneth Incenſe, as if he bleſſed an Idol.*

Such who ſhew never ſo much Zeal for the viſible Worſhip of God, and for all his Ordinances, if only formal in their performances, are abominated by the Lord: 'tis not a Lamp without Oil, a Name without the Nature, a Form of Godlineſs without the Power, will avail any Perſon. O how do many Profeſſors deceive themſelves? Sirs, all is and will be in vain, if the Root of the Matter be not in you, if not ſincere, truly gracious, the garniſh of outward Worſhip, or formal Services, or the Cloak of a viſible Profeſſion will not cover you from God's all-ſearching Eye; he ſees through all this Deceit, and beholds your inward Pride, Vain-glory, and horrid pollution of your Hearts and Lives: 'tis all one to be of a falſe Religion as to own the true, if not ſincere Chriſtians; theſe have ſuch unclean Spirits in them, that their State is worſe than before they made no profeſſion at all; theſe Devils are ſtronger than the firſt, have more cunning, craft, and ſubtilty to deceive and blind the Eyes, and ſo deſtroy the Soul, than thoſe who rule in open prophane People; for theſe are commonly Men of great Light and Underſtanding, can diſcourſe well concerning Religion, and ſome of the deep things of God, or the Myſteries of the Goſpel; they can tell you the inſufficiency or diſability of Man to keep the Law, and how impoſſible 'tis to be juſtified in the ſight of God by it; as alſo the abſolute

absolute necessity of Faith and Regeneration. These are not only averse to all humane Innovations and Traditions of Men, and so contend for God's Holy Institutions in respect of his visible Worship, (as I told you before) but seem to be inlightned very much into that internal Work of God's Grace upon the Soul, &c. but never come themselves under those saving Operations of the Spirit, but rest in the Speculative Knowledg of those Mysteries, and are meer empty and formal Persons, and Strangers to that Divine Life, and sacred Change of which they speak, and yet possibly may not be throughly convinced of that deceit and delusion they are under, but may hope all is well with them; but since they are not savingly renewed, but only reformed, having not Jesus Christ dwelling in their Hearts, nor the Power of the Holy Ghost to enable and influence their Souls in the performance of their Duties, and in mortification of their Sins and Corruptions, they are frequently overcome by Satan, and horrid Evils prevail and predominate in them, by which means they bring great reproach upon Religion, and all those who do profess it: hence the Apostle calls this sort, *the Enemies of the Cross of Christ*, Phil. 3. 18. and this further aggravates their Sin and Misery, for whilst openly prophane, and not pretending to Religion and Godliness, they could not injure the Name of God, nor expose the Gospel and Professors thereof to that scorn and reproach as now they do.

Counterfeit Christians are not all of one sort.

Sinners openly wicked, though notorious and vile Enemies to God, yet the hurt and wrong they do is especially to their own Souls; but these by their carnal earthly Pr[illegible], loose and formal walking, hinder the promulgation of the Gospel, and Conversion of the Souls of Men, besides their weakning the Hands, and grieving the Hearts of the truly Godly. Moreover, they also pollute and defile (too often) the Church of Jesus Christ, and bring great trouble upon the same. Hence there is in most Congregations who keep up a strict and regulate Discipline so much Church-work, which makes the Communion of the Saints the more uncomfortable to them: for though it cannot be denied but sincere Persons may fall under Sin and Temptation, and so all the trouble of Churches, and Reproach that falls upon Religion, doth not arise from these

counterfeit Chriſtians, or formal Profeſſors; yet doubtleſs the chiefeſt part of them do. It is ſaid, *Offences will come, but wo to them by whom the Offence comes.* From all which conſiderations their ſtate ſeems worſe in many degrees than before.

Sixthly; *The wicked Spirit, or abominable Sin that ſome of theſe Mens Souls are alſo poſſeſſed with, is Legality.* And though this clearly appears by what I have already ſaid, yet I ſhall ſpeak a little more fully and diſtinctly unto it. All that theſe Perſons do and perform, is in a legal Spirit; and that I may ſhew you what I mean by Legality, in ſhort it is this, *i. e. They act and do for Life*, look upon themſelves to be under a conditional Covenant; and whilſt they live up to that Law or Rule which they judg they are bound to obſerve and keep, in order to Juſtification, they have Peace, rendring the Goſpel and Covenant of Grace (by their falſe Apprehenſions of it) no better than a legal Miniſtration or conditional Covenant, as was hinted before in reſpect of another ſort of Men: For like as the *Jews* of old acted in a legal Spirit, and ſought to be juſtified by the Works of the Law, ſo theſe perform all their Services and Duties in the ſame Spirit, *viz.* not from Life, or a Divine Principle of Saving-Faith, but for Life. To keep the Commandments of God, and live religiouſly, is abſolutely neceſſary. But then this muſt be done from a renewed Nature, and flows from Faith, it being the proper Effect or Fruit thereof; but to ſtrive to live a ſober and holy Life, and obey God's Precepts, and reſt upon their ſo doing, and look to be accepted with God, and juſtified thereby, is that which too many of this ſort of People do, and this is to act in a legal Spirit. Poſſibly a Man may ſay, I know I cannot perfectly keep the Law, but I will do (by the help of God) what I can; and wherein I through weakneſs do tranſgreſs, the Lord is merciful, and I truſt will forgive me. But let me remember what God ſaith, *viz.* That *he will in no wiſe clear the Guilty.* Moreover, *what the Law ſaith, it ſaith to them that are under the Law, that all Mouths may be ſtopped, and the whole World become guilty before God.* 'Tis evident, as God will not forgive an impenitent Perſon, ſo he will not forgive the Penitent, except they believe in Jeſus Chriſt. 'Tis not for the ſake or worth of Repentance that God forgives any Man, the

Rom. 3. 19

Penitent:

Penitent as well as the Impenitent are guilty, all have broke the Law, all are under Sin and Wrath, Repentance will not do, a holy Life will not do, Prayer and hearing Sermons will not do; *By the Deeds of the Law* (and by any thing we can do) *no Fleſh ſhall be juſtified.* If Men believe not on Chriſt, let them be what they will, Profeſſors or Prophane, they ſhall die in their Sins: God pardons no Sinner as a ſimple Act of his Mercy, without a reſpect had to the Satisfaction Chriſt hath made to his offended Juſtice by his Death: And hence it is that the Apoſtle ſaith, *All have ſinned, and come ſhort of the Glory of God, being juſtified freely by his Grace, through the Redemption that is in Jeſus Chriſt; whom God hath ſet forth to be a Propitiation, through Faith in his Blood, to declare his Righteouſneſs for the remiſſion of Sins that are paſt, through the forbearance of God.* Therefore God doth not accept of our Obedience in keeping the Precepts, either of the Old or New Teſtament, and forgive all our Deviations as a meer Act of his Mercy; for if this way Righteouſneſs and Juſtification were attainable, 'tis evident Chriſt died in vain, as I ſaid before; for could not God have done this, if Chriſt had never come to ſhed his precious Blood?

Joh. 8. 24.

Rom. 3. 24, 25.

I remember ſome Years ago, I heard of a Man who lying on his Death-bed, when a Godly Perſon deſired him to look out for a Chriſt; anſwered, He had lived a godly Life all along, and why (ſaid he) do you tell me of a Chriſt? or to that effect. He thought, ('tis evident,) none needed a Chriſt but prophane Perſons; and I fear many are of his Mind, tho they expreſs it not as he did, with their Tongues.

But poſſibly ſome may ſay, *We do not think that our Righteouſneſs juſtifies us any otherwiſe than through Chriſt's Merits.* *Object.*

To which I anſwer: 'Tis not through our perſonal Righteouſneſs, though joined or coupled with Chriſt's Merits, that we are juſtified, but through the perſonal Righteouſneſs of Chriſt alone, and the Merits of his Blood received by Faith; 'tis in this way, and only by this way we muſt be ſaved if ever we come to Heaven, *Another Foundation can no Man lay. He that believeth not, ſhall be damned.* Let him be what he will, Righteous or Wicked, 'tis a great Error to think that Chriſt's Merits make our Services or Performances meritorious: though they are accepted thereby when they flow from Faith, yet not *Anſw.*

1 Cor. 3. 11.

Mar. 16. 16

as the Spring, or procuring Cauſe of our Juſtification.

To cloſe with this, let me add one thing further, which ſhews the Danger theſe Perſons are in. This Errour is a capital One, 'tis to err in a main Fundamental of Religion, and therefore Hereſy, a damnable Principle. And hence the Apoſtle
Act. 15.24 calls it, *a ſubverting the Souls of ſuch who receive it.* And it was alſo from hence God gave the *Jews* up to Judicial Blindneſs, *i. e.* becauſe they went about to eſtabliſh their own Righ-
Rom. 10.3. teouſneſs, and *did not ſubmit to the Righteouſneſs of God.* *Accord-*
Rom. 11.8. *ing as it is written, God hath given them the Spirit of Slumber, Eyes that they ſhould not ſee, and Ears that they ſhould not hear.* That muſt needs be a dangerous Evil, that provokes the Holy God thus to leave and give up a Perſon to blindneſs of Mind, and final Impenitency; for ſuch muſt needs periſh of neceſſity.

Therefore in the laſt place it follows, that the ſtate of theſe People is worſe than it was when they were no Profeſſors of Religion at all, but were openly wicked and prophane Sinners: theſe unclean Spirits are worſe than the firſt. And from hence let all take heed how they mix Law and Goſpel together
Rom. 11.6. in the caſe of Juſtification. *If by Grace, then is it no more of Works, otherwiſe Grace is no Grace. But if it be of Works, then it is no more Grace, otherwiſe Work is no more Work.* There is no mixing of the Merits of good Works and the free Grace of God together, but one of theſe doth exclude and deſtroy the Nature of the other: for if Election and Juſtification were partly of Grace, and partly of (or from foreſeen) Works, then Grace is no Grace, and Works no Works. For whatſoever
Annotat. proceedeth of Grace, (as one obſerves) that cometh freely, and not of Debt; but whatſoever cometh by Merits or Works, that cometh by Debt. But now Debt, and free Grace, or that which is free and abſolutely by Grace, and that by deſert, are quite contrary things: therefore to ſay Men are Called and Juſtified, partly by Grace, and partly by Works, (or by whatſoever is done by the Creature) this were to put ſuch things together that cannot agree, for 'tis to make Merit no Merit, Debt no Debt, Works no Works, Grace no Grace, and ſo affirm and deny one and the ſame thing. Therefore how abſurd a thing is it for Men to mix the Law and Goſpel together in this ſenſe, or make that which is the Creature's

Act

Act or Work, a procuring Cauſe of acceptance and Juſtification in God's ſight? ſeeing it utterly deſtroys the nature of Grace, and ſo conſequently the glorious Deſign, of God's eternal Purpoſe in Jeſus Chriſt, and that bleſſed Covenant of his confirmed by the Mediator thereof. Where the Creature is wholly abaſed, and the free Grace of God alone exalted, Man is not a co-worker or co-partner with God: therefore thoſe Principles that have a natural tendency ſo to do, ought to be abominated by all good Chriſtians.

But it is objected, *That we are ſaid to be juſtified by Faith, and alſo that Repentance is required as a Condition of Salvation*, &c. *Object.*

1. I anſwer; Some put Faith in the room and place of perfect Obedience to the Law; and that Faith which they ſpeak of they affirm is the ſole Act of the Creature: But this certainly is a grand Errour, for it would make our Juſtification to be ſtill by Works, and ſo deſtroy the Nature of God's free Grace: for that which is the Creature's Act, is all one with the Creature's Work; 'tis but to change one Work of the Creature to another; from an external Work of the Life, to an internal Work of the Heart. For, as Mr. *Cary* well obſerves, "'Tis "Chriſt's perfect Righteouſneſs and Obedience only which is "put into the room and place of ours, to juſtify and ſave us, "and his Sufferings take away the Curſe which our Diſobe-"dience brought upon us. Faith therefore is only the inſtrumental Cauſe of our Juſtification, 'tis only as an Inſtrument or Way of our receiving and applying the Righteouſneſs of Chriſt, if it juſtifies, as a Condition of the New Covenant, (as Works were required under the Old); and as that act or work injoined on our part to be done by us as Antecedent to the benefit of the Promiſe, that would make our Act or Work the formal Cauſe of our Juſtification, and ſo render the Terms of the New-Covenant much of the ſame Nature with the Old. Faith is not our Righteouſneſs in it ſelf, as a Work, but in relation to Chriſt the Object of it, or as an Act of receiving and applying his Righteouſneſs and Merits; as Eating nouriſheth, though it be the Meat that doth it in this ſenſe. *Him that worketh not, but believeth on him that juſtifies the ungodly, his Faith is counted for Righteouſneſs.* And now whereas the Apoſtle *James* ſpeaks of *Works juſtifying, and not Faith only*, Jam. 2. 24. *Anſw.* *Annot.* Rom. 4. 5.

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it is eaſy to be comprehended, and the great Apoſtle of the *Gentiles* and he reconciled. *Paul* ſpeaks of the Cauſe of our Juſtification before God, and *James* of the Signs of our Juſtification before Men; or ſhews how our good Works juſtify our Faith: "The one ſpeaks of the Imputation of Righteouſneſs, the other of the Declaration of our Righteouſneſs; or one ſpeaks of the Office of Faith, the other of the Quality of Faith; the one ſpeaks of the Juſtification of the Perſon, the other of the Faith of that Perſon; the one ſpeaks of *Abraham* to be juſtified, the other of *Abraham* already juſtified. Moreover,

Annotators.

2. That Faith by which we are ſaid to be juſtified, is as much the Free-Gift of God's Grace to us, as Chriſt is the Free-Gift of his Grace for us: and hence Faith is called the *Gift of God* Eph. 2. 8, 9. and alſo *a Fruit of the Spirit*, Gal. 5. 22. And as it is a Grace wrought in us, ſo alſo ſuch a Grace that was promiſed to us as part of Chriſt's Purchaſe; *To you it is given* (ſaith the Apoſtle) *in the behalf of Chriſt, not only to believe, but alſo to ſuffer for his ſake*; that is, it is given freely of God's meer Grace, yet upon the account of Chriſt's Merits and Mediation. Their believing in Chriſt was not in their own Power; *No Man can come to me*, that is, believe in me, *except it were given unto him of my Father: And all that the Father hath given to me, ſhall come unto me*, that is, believe on me. And again, *No Man can come unto me, except the Father which ſent me draw him.* That by the drawing here, is not meant of any coaction or force upon the Will, is out of Queſtion; the Will acts freely according to the Nature of that Faculty, but as it is acted and influenced by the Spirit; according to that Text in the Pſalms, *My People ſhall be willing in the Day of my Power:* But that it is to be underſtood only of a rational drawing, by Arguments uſed in the Miniſtry of the Word, we do deny; though in this ſenſe ſome do take it, and conclude, it is of the ſame import with that compelling mentioned, *Luk.* 14. 23. for the Miniſters of the Goſpel (as one obſerves) have no other Power to compel. But the Act of drawing here is not aſcribed to the Servants, but to the Maſter, not the Preacher, but the Father; therefore doubtleſs it ſignifies a Divine Power put forth upon the Soul of Man, by which the Lord opens the Heart, as he did

Phil. 1. 29.

Joh. 6. 65.

Joh. 6. 44.

Pſ. 110. 3.

did the Heart of *Lydia*, ſo that he is made obedient to the call of God, and willing to cloſe with the Offer of Chriſt. And that this muſt be the meaning of the Text, it is rational to conclude, conſidering the nature of the motion in coming unto Chriſt, which is the motion of the Soul to a ſublime ſpiritual Object to do; which as no Soul hath any power of it ſelf, ſuch is the darkneſs of the Mind, the obſtinacy of the Will, and pravity of the Affections, unleſs influenced and wrought upon by the Spirit. So in like manner nothing is proud Man naturally more averſe to, cannot indure to think he is ſuch a poor Miſcreant, a mere beggarly Wretch, that he has not ſo much as a bit of Bread to eat, nor a Garment, in a ſpiritual ſenſe, to cover him, but muſt be beholden to his Neighbour for all: For as no Soul is able, without ſupernatural Grace, to apprehend ſpiritual Things [*cannot*] *diſcern them*; ſo there is in his mind enmity againſt God, for it is not ſubject to the Law of God, neither indeed [*can*] be. Rom. 8. 7.

From all which I have ſaid, it appears Faith (as before hinted) is not the Condition of Juſtification, tho the Way or Means appointed to receive that Righteouſneſs that doth juſtify the Sinner; ſo likewiſe Faith is God's Gift. Yet 'tis fooliſh to ſay, Man doth not believe, but rather the Spirit for him, becauſe he cannot believe by any natural Power inherent in him, till he is divinely influenced by the Holy Ghoſt: For ſuch may as well ſay, *Lazarus* did not live, or it was not his Life which he had after quickned, becauſe it was infuſed into him by the Power and Spirit of Chriſt. Therefore this and the former Objection are both gone, and the ſuppoſed Condition of the New Covenant vanquiſhed, ſince Faith it ſelf being the Fruit of it, cannot be the Condition thereof.

But ſaith the Objector, *If Faith and Repentance be not Conditions of the Covenant of Grace, then thoſe whom God hath appointed to Salvation, ſhall be ſaved whether they believe, or repent, or no.* *Object.*

To which we anſwer; That Faith and Repentance, *&c.* are Promiſes of the New Covenant, as well as Juſtification and Eternal Life; and he that hath ordained the End, hath alſo ordained the Means: *I will put my Law into their inward Parts, and write it in their Hearts, and will be their God, and they ſhall be my People. And I will make an everlaſting Covenant with them, that I will* Jer. 31. 33. *Anſw.*

Jer.32.40. *will not turn away from doing them good, but I will put my Fear into their Hearts, that they ſhall not depart from me.* That God who hath promiſed to make us Happy, hath alſo promiſed to make us Holy; he hath promiſed Grace to us here, and to change our Hearts of Stone, and to give us Hearts of Fleſh, as well as he hath promiſed to give us Glory hereafter.

Our being called in Time, is but the effect of God's eternal
Jer.31.3. Love before Time, becauſe *he hath loved us with an everlaſting love; therefore with loving kindneſs hath he drawn us.* We are called
Rom.8.29. by the free Grace of God according to his purpoſe, as well as juſtified and eternally ſaved. We are predeſtinated that we may be conformable to the Image of his Son in Holineſs here on Earth, as well as in Heaven hereafter. If Men are left under the power of their Sins, or only to the bare improvements of their own natural Abilities in a meer reformed Life, and never brought by the free Grace of God to believe in Jeſus Chriſt, and ſo to have
Joh.6.37. real Union with him, 'tis an evident ſign they ſhall never be ſaved, they being none of them that the Father hath given to
Eph.1.4. Chriſt; for, ſaith he, all that the Father giveth to me, ſhall come unto me; and in theſe only are infuſed the Divine Habits of Saving-Grace. The Apoſtle poſitively affirms, that God *hath choſen us in Chriſt before the Foundation of the World, that we ſhould be Holy, and without blame before him in love*; not only choſen to Salvation which is the End, but to Holineſs as the Means: Not becauſe we are Holy are we choſen, but that we may be Holy; but this ought not to take any Soul from the uſe of the Means. And as a clear demonſtration and illuſtration of this, I might mention that paſſage concerning *Paul*'s Voyage to *Rome*, in reſpect of that aſſurance God gave him of the Lives of all that were with him in the Ship; the Angel of God ap-
Act.27. peared to him, and ſaid, *And lo, God hath given thee all them*
24, *that ſail with thee. Wherefore, Sirs, be of good chear, for I be-*
25, *lieve God, that it ſhall be as it was told me.* This Promiſe was
31. abſolute, yet ſee what *Paul* ſaid to them, *Except ye abide in the Ship, ye cannot be ſaved.* That God that hath promiſed us Salvation, doth not ſave us without the uſe of Means, although the efficaciouſneſs and truth of the Promiſe, does no ways depend upon the virtue of the Means, but the Means are made effectual by virtue of the Promiſe, yet whoever neglects the

Means,

Means, under any pretence of a free Promiſe, he does but tempt God, but doth not (as ſome obſerve) rightly believe in him. *Annotators on the place.*

Seventhly; Amongſt the wicked Spirits that are entred into this Man, namely, into this *Counterfeit Chriſtian*, that horrid and wicked Spirit of Unbelief muſt not be left out, for tho this Sin of Sins is in all unconverted Perſons, yet it reigns and triumphs more in this ſort of People than in others. Prophane Perſons are kept up by a falſe Faith, depending, as they will tell you, on the Death and Merits of Chriſt, tho 'tis only curſed preſumption in them; for that cannot be a true Faith, which changes not the Heart and Life of the Creature. But they believe not, by reaſon of love to their Sins, which they are not as yet willing to forgo. But theſe believe not on Chriſt, becauſe of that love which they have to their own ſeeming Righteouſneſs, which in point of Truſt, Hope, and Dependance, they alſo are not willing to forgo. Theſe Men place that Hope on their own Works and Righteouſneſs, which true Chriſtians place on Chriſt, and ſo unbelief in them throws Chriſt quite away, they having no need of him.

1. What is Unbelief, but an actual or vertual denial of the Truth of the Goſpel, when Men do not aſſent to the Doctrine of it, by an act of the Underſtanding?

2. 'Tis a refuſal to accept heartily of Chriſt upon the Terms of the Goſpel, which is oppoſite to Juſtifying-Faith, when there is not a fiducial Motion to Chriſt as the Center. When Chriſt, the only Foundation and chief Corner-Stone, is laid aſide, and the Need and Worth of him not believed. This Sin binds all the Guilt of all their old and new Sins upon their Souls, 'tis a Sin againſt the higheſt Goodneſs of God, and caſts Contempt upon it; for never did God manifeſt ſuch ſovereign Goodneſs unto his Creatures as in Jeſus Chriſt. God hath ſaid, there is no Life, no Salvation any other way, but by the Lord Jeſus. But theſe Men do not aſſent to this Truth, do not believe the Report God hath given concerning the want of perfect Righteouſneſs and Regeneration, and Self-debaſement, *&c.* Nay, they ſeem to contradict the Will of God, by their going about to eſtabliſh their own Righteouſneſs, and ſo not ſubmitting to the Righteouſneſs of God. In a word, 'tis a denying of Chriſt, *Charnock.* Acts 4. 12. Rom. 10. 3.

and a diſeſteeming the Price of his Blood, as it alſo reflects on the Wiſdom of God, in fixing on this way to ſave Sinners: 'Tis an invaluating the Excellency of Chriſt's Perſon, Blood and Merits. As Faith counts all things Dung in Compariſon of Chriſt; ſo Unbelief accounts the Perſon, Offices, and Doctrine of Chriſt, but as Dung in Compariſon of the Excellency of Self-Righteouſneſs, Self-Wiſdom, Self-Sufficiency, &c. Theſe Men are the worſt Neglecters of the great Salvation, they do not only neglect it, but ſlight and contemn it, there being in their Thoughts not any need to look for Salvation this way: They that ſin againſt the Law, fly to the Goſpel; but theſe ſin againſt the Cure held forth and extended in the Goſpel. Whither muſt theſe fly? ſince there remains no more Sacrifice for Sin: if this be ſlighted, no other way or means is ordained for Salvation. Such who refuſe the Covenant of Grace, and depend on the Covenant of Works, how woful is their Condition? And what hope a Law often tranſgreſs'd can give a Malefactor, is (ſaith a worthy Perſon) eaſy to imagine: Millions have periſhed by it, none can be ſecured by it, as none ever by it were or could be ſaved. At firſt theſe Perſons tranſgreſſed againſt the Rule, but now they tranſgreſs againſt the Rule and Remedy too. None but Unbelievers are deſpiſed by God, none but theſe ſhall taſte of his Wrath and Divine Vengeance; this is the condemning Sin, this is Satan's ſtrongeſt hold, hither he retreats after all, and here he keeps as in chains his miſerable Captive. *He that believes not, ſhall be damned.* And what is Faith but a going out of a Mans ſelf to Chriſt for Life and Righteouſneſs, as a poor wretched and miſerable Sinner? But theſe Men now ſee not themſelves to be in ſuch a State.

Phil. 3. 8, 9, 10.

Mark 16. 16.

Earthly Hypocriſy, it appears from the whole which hath been ſaid, is another of thoſe evil Spirits that is entered into this Man.

Hypocriſy is oppoſed to that inward Simplicity of the Heart, and all counterfeit Profeſſors are guilty of it, though all do not act the part of an Hypocrite with an Intention, *i. e.* are not convinced, they are Hypocrites: ſome deceive their own Hearts, they are the groſſer ſort; others their Hearts deceive them, theſe are moſt to be pitied; a Man may doubtleſs be an Hypocrite, and he may not know it, he may go on in a way of Duty, and do all things, as he thinks, exactly according to the Letter of the

the Word, and in Uprightneſs as he may judg, and yet be unſound; certainly thus it was with the fooliſh Virgins. Mat. 25.

Hypocrites may be neverthleſs diſcerned; our Saviour hath given the Character of them.

1. They are commonly moſt zealous from the leſſer things of Religion, *i.e.* for *paying Tithes of Mint, Anife, and Cummin, but neglect the weightier things of the Law, Judgment, Mercy, Faith, and the Love of God: They ſtrain at a Knat, and ſwallow a Cammel.* They make a ſtir about external Rights, Obſervation of Days and Meats, but to the Power of Religion and Godlineſs are Strangers, and experience nothing of a Divine change on their Souls. Mat. 23. 23, 24. Luke 11. 42.

2. As they lay the greateſt ſtreſs upon the leaſt things, ſo they are commonly partial in their pretended Obedience; they lay hard things, or *heavy Burdens upon others, but they themſelves will not touch them with one of their Fingers:* What they preach and preſs on others, they do not themſelves, they will not obey Chriſt, nor follow him in the hardeſt things, nor do they obey in Love, or always. Mat. 23.4.

3. They are commonly finding Faults in other Men, *can ſpy the Mote in their Brother's Eye, but cannot ſee the Beam that is in their own.* As it is a Sign of notorious Hypocriſy and Impudence, to cenſure and judg others for thoſe Sins which Men live in themſelves; ſo it is a Sign of like Hypocriſy, to ſpy Faults in others, and reproach them for thoſe Faults, and yet the Perſon is guilty of worſe himſelf. What they preach and preſs on others, they do not themſelves; they will not follow Chriſt in the moſt hard and difficult things of Religion, but pick and chuſe; will do ſome things that they like of, and not only neglect others, but quarrel with them who contend for it, and faithfully ſubject to Chriſt in it. And as they are not univerſal in their Obedience, ſo they do not obey in Love, nor do they obey always as ſincere Chriſtians do, as *David* intimateth. Mat. 7. 3.

4. They are generally very confident touching the Goodneſs of their own Condition, not queſtioning their Salvation; thus were the Phariſees, they judged others were in a damnable State, but as touching themſelves, did not doubt but they were the only People; and bleſſed God they were not as other Men: whereas a true Chriſtian is full of Fear, and doubts about the

Truth of Grace received, and Goodness of his Condition.

5. They are vain-glorious, do what they do to be seen of Men; like the Pharisees, *They love the Praise of Men, more than the Praise of God:* their Hearts are kept up by the good Opinion others have of them; they, like their Predecessors, *love greetings in the Markets, and uppermost Rooms in Feasts, and to be called of Men Rabbi:* they also are subject to Envy, or have their Hearts rise against such who they hear out-do them; and would be looked upon as the chiefest of Men, in Learning, Parts and Wisdom.

John 12. 43.

Mat. 23. 6, 7.

6. They are commonly very zealous to make Men Proselytes to their own Notions of Religion, though may be false and corrupt Notions: but if they can but bring a Person to receive their Principles and external Ordinances, then they glory, tho hereby he is made twofold (perhaps sevenfold) more the Child of Hell than before; the poor deceived Wretch thinking this change of Religion is a true Conversion, and so never looks out for any other, but speaking Peace to his own Soul, judging all is well within. They doubt not but they have Religion enough when it doth commend them to Men, and are taken for Saints by Saints; their greatest Labor is to keep up their Name and Credit in Religion; so that if they may pass unsuspected amongst their Fellow-Creatures, or have the Approbation of Men, and that if none can charge them justly with any immoral Actions, they rest satisfied; whereas the greatest Care of a true Child of God is so to walk and labour, that he may be accepted of God, and have his Approbation.

Mat. 23. 15.

7. Self is commonly in the bottom. In all they do, they aim not at the Glory of God, but have a carnal Design, Self-Advantage, or Self-Applause, *&c.* This moves and quickens them, and animates them in all they perform in religious Services; and if they miss of their end, be it what it will, they soon are weary, and grow cold and flat in their Spirits, and become quarrelsome, and seek Offences, and disturb the Peace of the Church to whom they belong.

8. Moreover, they are not the same at Home, which they are Abroad; not in Private, what they seem to be in Publick; may be seldom pray, either in their Family, or Closet; or if they do, 'tis with little Zeal, Enlargedness, or Affection to God.

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There are divers other Marks and Characters of Hypocrites, and of theſe falſe Profeſſors, which I muſt paſs by, becauſe I would ſpeak a word or two of Application.

In the laſt place; The latter State of theſe Men is worſe than the firſt. 1. Becauſe God oftentimes leaves them to judicial Blindneſs, and to the hardneſs of their own Hearts: *According as it is written, God hath given them the Spirit of Slumber, Eyes that they ſhould not ſee, and Ears that they ſhould not hear, unto this day.* Even thus, as God dealt with the Unbelieving *Jews*, or the People of that Generation, ſo I ſay he oftentimes deals with other formal Hypocrites, *&c.* and for the very ſame Cauſe. Doubtleſs it was for thoſe Spiritual Sins, Unbelief and Hypocriſy, the *Phariſees*, and other People of *Iſrael* were rejected and caſt off. And O what Wrath were they laid under! the *Wrath of God* (is ſaid) *to come upon them to the uttermoſt.* Rom. 11. 8.

Moreover, ſome of theſe falſe and counterfeit Profeſſors, alſo fall into the very ſame Sins and horrid Abominations they were guilty of before they made any profeſſion of Religion; nay, and they prove more vile and notorious in Wickedneſs than ever: It hath often been ſeen, that this ſort of Men who forſake the Ways of God, which they ſeemed to own and profeſs, have at laſt appeared more impudent in Sin than the vileſt Men, being ring-leaders to all lewd and curſed Practices and Deeds of Darkneſs; ſo that the ſame unclean Spirit returneth into ſome of them in the ſame ſhape alſo; though I cannot ſee any ground to believe it happens ſo to them all; for doubtleſs many of them retain their ſeeming Zeal, and external Profeſſion of Religion and outward Holineſs, until they die. Evident it is, our Saviour applies this direful Doom on the People of that Generation, *viz.* the *Jews*, particularly to the *Scribes* and *Phariſees*, ſee the 38*th* verſe. Yet certain it is, many of them never turned to open Prophaneneſs, but died in their Unbelief whilſt they abode proud and zealous *Phariſees*. Yet I ſee no reaſon to queſtion but this returning Devil, and thoſe ſeven other Spirits more wicked, is applied to them as well as to others, who fell away from their ſeeming Piety and Profeſſion. But of ſome of them eſpecially it hath happened according to what St. *Peter* ſpeaks, *For if after they have eſcaped* 2 Pet. 2. 20.

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the Pollutions of the World through the Knowledg of Jesus Christ, and are again overcome, the latter end of that Man is worse than the first; that is, such a knowledg of Christ as brings with it, or doth produce, an outward reformation of Life. For as the Elect cannot be deceived, so they cannot fall finally, having the seed remaining in them, cannot sin unto Death, they are said to have *eternal Life abiding in them*; Because (saith Christ) *I live, ye shall live also. He that hath begun that good work in them, will perform it to the Day of Christ. They are passed from Death unto Life, and shall not come into condemnation.* But as to these false-hearted or hypocritical Persons, it happeneth to them (that is, to some of them) according to the true Proverb, *The Dog is turned to his own Vomit, and the Sow that was washed to her wallowing in the Mire.* The Apostle comparing them to Dogs and Swine, shews what sort they were, *viz.* such who never passed under an effectual change of Heart, but were, whilst they made a great or high profession, like unclean Beasts. A restraint may be put on an evil Beast, or on a filthy and unclean Nature; where there is not a change of nature, 'tis one thing to have the Life washed or cleansed, and another to have the Heart cleansed.

1 Joh. 3. 15. Joh. 14. 19 Phil. 1. 6. 2 Pet. 2. 22.

Furthermore; Some of this sort who have received those high, though common Illuminations of the Spirit, even to such a degree as they are said to be *inlightned, and to have tasted of the Heavenly Gift, and were made partakers of the Holy Ghost, &c.* that is, in the common Gifts and Graces thereof; and yet after all, they fall away, nay, and so fall, that they can *never be renewed again by Repentance:* Therefore some of these Persons are they who sin the Sin against the Holy Ghost, that shall never be forgiven. Prophane Persons doubtless do not sin this Sin, nor can true Christians commit it; they cannot sin unto Death. No, no, these are those miserable Souls, those cursed Apostates, who are liable and in danger to sin the unpardonable Sin. Nay, and observable it is, that the Lord Jesus in the verses before he spake this Parable, intimates, that those very *Pharisees*, &c. were guilty of, or in danger of being charged with this Sin, see *vers.* 30. they shewed so much Malice against our blessed Saviour, as to charge him with a Devil, and that he cast out Devils by *Beelzebub. But when the*

Heb. 6. 4.

Mat. 12. 24, 28.

Pharisees

Pharisees heard it, they said, This Fellow doth not cast out Devils but by Beelzebub *the Prince of the Devils.* And from hence he said, *All manner of Sin and Blasphemy shall be forgiven to Men, but the Sin against the Holy Ghost shall not be forgiven unto Men.* Vers. 31. And therefore he bids them to make the Tree good, intimating, whilst the Heart was evil, and under diabolical Influences, it would or might carry them away to all horrid Words, and Blasphemy. And then presently after brings in this parabolical Speech, *When the unclean Spirit is gone out of a Man,* &c. 'Tis not a speaking of hard words against Christ and the Holy Ghost, but a speaking them as the *Pharisees* did, out of spite, designing to destroy him, and render him odious: This is dangerous. 1. 'Tis a sinning wilfully after a Person has received much knowledg; it is a Sin knowingly committed against the operations of the Holy Spirit, casting contempt or highest reproach upon Christ and the Holy Ghost, contrary to the rational Convictions of their own Consciences. 2. There is also it appears Malice against Christ and his Spirit in the Hearts of those Men who are guilty of it; they are said *to do despite to the Spirit of Grace*; they desert the Assemblies where he manifesteth his Gifts and Graces, they reject him, *viz.* the Holy Spirit, with them, and treat (as one observes) his Gifts and Motions, as if they were mere Delusions and Impostures of an evil Spirit: and this is done wilfully, out of Malice to Christ, his People, and Religion. 3. Also doubtless Apostacy is another ingredient thereof in some, they fall away, *&c.* they utterly disown that Religion they have professed. 4. Final Impenitency appertaineth to it likewise; for what Sins we truly repent of, we shall be forgiven. But of these 'tis said, *'Tis impossible to renew them again to Repentance,* because God is withdrawn from them, and hath left them for ever, so that no Means used can do them any good. As God will not renew them again, so none else can do it: they sin therefore without remorse of Conscience, after they have made shipwrack of Faith, and that seeming good Conscience they once had; for *Paul* intimated he had a good Conscience before he was converted, or whilst a *Pharisee*, *Act.* 23. 1. But those who are unsound at Heart, who do not fall away from their seeming Holiness and profession of Religion, and so die not in Apostacy, yet

What the Sin against the Holy Ghost is, that shall not be forgiven. *Annotators.*

Heb. 10. 29

Heb. 6. 6.

yet if they never come to be ſavingly wrought upon, or to paſs under a Divine Change, they all nevertheleſs periſh in Hypocriſy; ſo that every way their State, and the State of all of them, is and will be at the laſt miſerable.

And from the whole we may note,

Obſ. 1. *That the State of the Self-righteous and Phariſaical Perſons, is far worſe than the State of groſs and prophane Sinners.*

Theſe are ſick, and know it not; wounded, but ſee no need of a Phyſician; Sinners, but ſee no want of a Chriſt: They may conclude they are converted, and therefore ſeek not after Converſion. We always think his State is ſad, who, though mortally wounded, yet feels no pain. Some Sinners are ſaid to be paſt feeling; their Enemy is hid in them, they think he is gone, when 'tis no ſuch thing, for he another way has faſter hold of them than ever.

Obſ. 2. *'Tis a hard and difficult thing to bring a Phariſaical Perſon, one that looks upon himſelf to be a religious Man, to ſee his woful State and Condition.*

Obſ. 3. *Men may be civilized, and make a great Profeſſion of Religion, and go for Saints on Earth, that are not ſuch in the ſight of God in Heaven.*

Obſ. 4. We may alſo from hence infer, *'Tis a moſt dangerous thing to make a Profeſſion of Religion, without true Regeneration be firſt wrought in the Soul; better be no Profeſſors at all, than not ſo as to be ſincere.*

Obſ. 5. *Hypocriſy is a moſt curſed and dangerous Sin; theſe Perſons Satan hath commonly the ſtrongeſt hold of, of all others.*

Obſ. 6. *The State of ſincere Chriſtians is happy: though Satan doth attempt to get into them, and deſtroy them, yet he cannot do it, there is no abiding for him; he may foil them, but cannot give them a final fall; though they fall, they ſhall riſe again.*

Obſ. 7. *Satan cannot be ſaid to be quite thrown out of that Man's Heart, where the true Grace of God is not implanted, nor the Soul renewed.* None but the Lord Jeſus, who is ſtronger than Satan, can bind this ſtrong Man armed, and ſet the Soul at liberty. Where the Heart is not changed, Satan can return, in one way or another, at his pleaſure, he takes them captive at his Will.

Obſ. 8. *Mortality, or all external Gifts and common Graces, though it may ſeem to ſweep the Houſe, yet is the Houſe empty, and all is but like a vain Shew or Garniſh, all Reformation is nothing without Regeneration.*

APPLI-

APPLICATION.

This may inform us of the Cause and Reason there is so great Reproach brought upon Religion, and on the Ways of God, and on the People of God, by some who profess the Gospel. Alas, many of them who are called Saints, we may justly fear are but counterfeit Christians, such who never experienced a true Work of Grace; they may have knowing Heads, but unsanctified Hearts. And from hence it is there are so many proud Persons in many Congregations, who with brazen Foreheads will brave it out, with impudent Faces, in the presence of Christ's faithful Ministers; and though reproved, and told of their cursed Pride and abominable Dresses, high and shameful Towers, hateful to God and good Men, yet reform not, will not deny themselves of their filthy Lusts, tho the Name of God and Religion is exposed to great Reproach and Contempt thereby, and the Hearts of sincere Christians wounded, and mourn for it bitterly before the Lord. If they had but a Spark of true Grace, could they ever stand it out thus against the Gun-shot of Heaven? How fearless do they seem under the ratling Peals of the Thunder of Heaven? They regard not the whetted Sword of the Almighty, nor the bending of his dreadful Bow; nor mind the Arrows that are just upon the String, who is ready to send forth his Anger with Fury, and his Rebukes in Flames of Fire. *Informat.* 1.

Moreover, from hence it is also there are so many covetous, earthly, and hard-hearted Professors and Members in Churches. Alas, you may tell them of this abominable Sin a thousand times over, and all to no purpose, their Hearts ('tis to be feared) are set upon their Covetousness, they love the World more than the Word, nay, more than God or Jesus Christ; and yet, under a Cloak of Religion, shelter themselves as if all was well, and they good Christians: And because they covet no Man's Goods but their own, and so are not guilty of Theft, they conclude they are not chargeable with this Sin of Covetousness; though Christ's poor Members are not regarded, the Naked are not clothed, nor the Hungry fed, nor the Sick visited. They will give something 'tis true, but not according to the Need and Necessity of the Poor, nor according to their Ability: nor is it out of Love to Christ, nor to his *Informat.* 2. Mat. 25.

poor Saints neither, they give what they do give, may be to free themselves from Reproach, or to quiet their own Consciences. And hence it is likewise there are so many Whisperers, Tatlers and Backbiters in Congregations, and so consequently so much trouble and disorder in our Churches. Tho Godly Christians may be guilty of great Disorders and many Infirmities, yet I am perswaded, were there not many false and deceitful, carnal and hypocritical Professors, it would never be as it is. What makes the best Design that ever was amongst us, for the promoting the Interest of Christ, and good of the Churches, so neglected, and like to sink in the Bud, but the great discouragement these sort of People lay it under? They have no mind to such a good and great Work, they are for enriching themselves, and to lay into their own Coffers and Treasuries, but not to cast into Christ's Treasury. And this evil Example of theirs, lays a Temptation on sincere and upright Men and Women. What do such and such do? they are far richer than I, and they will do nothing. To these let me speak one word: Why, will you do no more for God, because some who love him not will do nothing? Alas, you had need do the more: I am perswaded you would not willingly be found foolish Virgins in the Day of Christ. How do you know but these very Men shall be found to be such who value the gratifying of a base Lust, above the discharging a holy and acceptable Duty to Christ? who give more to deck and adorn their Houses, and please the base Lust of their Children, than they will give to promote the Gospel, and recover the languishing Interest of Jesus Christ that is in our hands. And may not this be the reason our Assemblies are so thin on Lecture-days? is it not because the Hearts of People are not right with God? Can godly Christians be always under the same Temptation? Can Sin predominate in them, and they act thus habitually to the scandal of their sacred Religion? Can Sin be in the Affections of Saints, because there are some Infirmities in their Conversations? Is not a true Child of God quickly convinced of his Fault? and doth he not straitway reform? But this is a constant course of evil, and wilfully persisting in: nay, and ye shall incur their displeasure perhaps if you deal plainly with them. Sure Christ is at the Door. Now the Kingdom of Heaven may certainly

tainly be compared to ten Virgins, five wiſe, and as many fooliſh: read the latter end of *Mat.* 24. and the beginning of the 25*th* Chapter. Multitudes of Fooliſh Virgins, 'tis to be feared, are now got into the Church, as Chriſt ſignifies it would be a little before his Coming, whoſe latter end will be worſe than the firſt.

This alſo reproves thoſe who foment ſuch Notions, and ſtrive to diſtil them into the Minds of People that are abſurd, and tend to blind and ruin their Souls, telling them they are in the Covenant of Grace, and Church-Members, by their Parents Faith, and have the Seal of the Covenant; yet I could never learn what it doth ſeal or make firm to them. For a Seal, all know, uſually makes ſure all that is contained in the ſaid Covenant. Shall they miſs of the Bleſſings of the Covenant of Grace who have it ſealed to them? Alas, hereby 'tis to be feared, many think they are in a good Condition, though never united by ſaving Faith to Jeſus Chriſt. Can it ſeal, and not ſeal Covenant-Mercies to them? Or can they periſh after they are in the Covenant, and have the Seal of it? Circumciſion was a Seal, 'tis true, *of that Faith* Abraham *had, being yet uncircumciſed*; it was not a Seal of that Faith which he had not, but of the Faith which he had; and therefore it could not be a Seal to his Male Infants of the Righteouſneſs of their Faith which they had, being yet uncircumciſed, becauſe they had no ſuch Faith before Circumciſion, as to believe in God, and to have it imputed to them for Righteouſneſs, as had *Abraham* their Father, to whom Circumciſion was only called a Seal of the Righteouſneſs of the Faith *which he had yet being uncircumciſed, that he might be the Father of all them that believe.* It was a Seal to him of the latter Bleſſing as well as the former; for the Promiſe that he ſhould *be the Heir of the World*, the Apoſtle ſhews was *not through the Law*, nor in or through Circumciſion, nor had any that dignity conferred upon them but *Abraham* only; which clearly ſhews Circumciſion did not appertain to the Covenant of Faith. *Reproof* 1. Rom. 4. 11, 12. Verſ. 13.

Likewiſe it may reprehend another ſort, who tell the People, they were made the *Children of God*, *Members of Chriſt*, *and Inheritors of the Kingdom of Heaven*, in their *Baptiſm*, or rather *Rantiſm*. O the danger of this pernicious Doctrine! how many flatter themſelves with the Hopes of Heaven from this falſe *Reproof* 2.

Foundation, thinking they ſucked in the true Faith, and true Religion, with their Mother's Milk, and were made Chriſtians by a Prieſt's ſcattering a little Water on their Faces when Babes, tho they live in all manner of horrid Sins, and are Enemies to the Life and Power of Godlineſs? This is a way of making Chriſtians which Chriſt and his Apoſtles never taught; and it is a *healing of the Hurt of the People ſlightly*, taking them off from ſeeking after Grace and true Regeneration; for if they were made true Chriſtians then, regenerated then, doubtleſs their State is good; and ſo 'tis to be feared, thouſands of them conclude, and never doubt of their Salvation.

Reproof 3. Moreover, it reproves all who reſt on Morality; who, becauſe they live a ſober Life, and pay every Man his own, doing juſtly, *&c.* conclude all is well, yet look after no other Religion. And it alſo as much reprehends thoſe who boaſt of their Knowledg and ſpiritual Attainments, they conclude their State is good, becauſe they are Members of a true Church, and have been Baptized indeed, and break Bread, Read and Pray in their Families, and diſcharge all other External Duties of Religion, but reſt wholly upon theſe things, and never were brought to be poor in Spirit, nor obtain real Union with Chriſt, but are ignorant of the Faith, of the Operation of God. What means the Pride of ſome? their Earthlineſs, Contention, Whiſpering, Backbiting, want of Love, Diviſions, *&c.* ſhutting their Eyes at further Light, and diſcovery of Truth? O look about you for the Lord's ſake, leſt after all your high Profeſſion and Hopes of Heaven, you do not at laſt drop down to Hell.

Reproof 4. Doth God allow of nothing for Ornament? We ſay all immodeſt and fantaſtical Garbs and Dreſſes are loathſom and to be abominated.

Laſtly; It reproves all ſuch nice and ſcrupulous Perſons, who ſeem to make it their chief Buſineſs to render all odious who are not of their own fantaſtical Humor; Women muſt not wear a bit of Lace, *&c.* nor a gold Ring, nor Men wear a Periwig, though never ſo ſhort and modeſt, (and adviſed to do it by able Phyſicians, for their Health-ſake) becauſe the Apoſtle ſaith, *'Tis a ſhame for a Man to wear long Hair*; therefore they run into Extreams, and cut their Hair cloſe to their Ears, and ſo diſguiſe themſelves, and cenſure others as guilty of great Abomination, (who will not imitate them) as if the main Points of Religion lay in theſe fooliſh Formalities and Niceties, and as if none

none were to be taken for Godly Christians, but such who are just of their Height, and Length, and Breadth, and conform to them in these smaller things (that may be lawful notwithstanding what such say); and render those odious, who are better than themselves, even as such, *who hate Instruction, and cast God's Word behind them*, &c. These Men seem to bear the exact Image of the Pharisees of old; and though they thus *strain at a Knat*, yet at the same time seem to *swallow a Camel*. For one of this sort will be found, it is to be feared, guilty of horrid Lies and Slanders, back-biting and reproaching his Neighbours, seeming to be filled with Malice and Envy, rendering a great body or multitude of godly Christians, as a vile and wicked People, without Exception, because they deny *Babes Baptism*, as if they were Deceivers and cursed Impostors, yet a People found in all the Essentials of true Religion, and of holy and gracious Lives, our Enemies themselves being Judges, and only differ from our Brethren in that one thing which no wise nor worthy Men make absolutely necessary to Salvation. And 'tis not unknown how many learned Persons, who in the Point of Baptism differ from us, have acknowledged that we have the Word of God plain for us in that matter: Moreover, have confessed, Infants Baptism is doubtful, and therefore called for Moderation and Charity. But little of this appears in some censorious Zealots; though God (but a few Years ago) made a dreadful Example of one Man for his evil, envious, and reproachful Pen, near this City, enough to make all to tremble: And it ought never to be forgotten, how he abused the People falsely called *Anabaptists*, in a small Pamphlet, is not unknown to many; and what Terror of Conscience he soon after fell under, and in Despair hanged himself in *Bricklane*, under the sense and Aprehension of God's fearful Wrath and Displeasure; crying out against himself, for writing that cursed Book, to the last; declaring that his State was worse than *Cain*'s, *Judah*'s, or *Spirah*'s; and that he had touched the Apple of God's Eye, *&c.*

See Wall's *Baptism anatomized.*

Though this Man has abused me, and my Brethren, yet I do not think such a scurrillous Adversary worthy of an Answer.

See the Narrative of John Child's *Life and Death three or four years ago printed.*

This may also reprove the Churches of Christ, and the Pastors of them, more particularly, for their Carelessness and Negligence in receiving in Persons: tho I know none to charge, yet I am afraid we have generally failed herein. O that greater care may be taken for the time to come; 'tis not a great Church, but

Reproof. 5.

but a holy and good Church Christ loves. I am perswaded it would be better with the Churches, if many were severed from them. But O how seldom have any been dealt with, either for Pride or Covetousness? as if we were not able to find out such Offenders as well as others.

Reproof. 6. Moreover, it sharply reproves those Preachers whose great Business 'tis to bring Men into visible Profession, and make them Members of Churches, whose Preaching tends more to bring Persons to Baptism, and to subject to external Ordinances, than to shew them the necessity of Regeneration, Faith, or a changed Heart. For the Lord's sake take heed what you do, if you would be pure from the Blood of all Men. We too often see when People are got into Churches, they conclude all is well; and when Conversion is preached, they do not think it concerns them, but others who are openly prophane: and thus they come to be blinded, may be to their own Destruction; and if their Blood do not lie at some of your Doors, it will be well. I am afraid some now adays like the Pharisees, may be said to compass Sea and Land to make Proselytes, but when made, are twofold more the Children of Hell than before, as our Saviour intimates.

Examinat. It may also put us all upon a strict Examination of our own Hearts, lest we should be found some of these false and counterfeit Christians. And that we may clear our selves in this matter; Consider,

Sincerity described. 1. Were you ever throughly convinced of your sinful and lost Condition by Nature, and of that horrid Evil there is in Sin? Did you ever see Sin as the greatest Evil, most hateful to God, not only of the evil Effects of Sin, but also of the evil Nature of Sin, not only as it has made a Breach between God and Man, but has also defaced the Image of God in Man, and made us like
Rom. 8. 7. the Devil, filling our Minds with Enmity against God, Godliness, and good Men.

2. Is there no secret Sin lived in and favoured, the evil Habit never being broke? Is not the World more in your Affections, Desires, and Thoughts, than Jesus Christ?

3. Are you willing to suffer and part with all that you have, rather than sin against God? Do you see more evil in the least Sin, than in the greatest Suffering?

4. Do you as much desire to have your Sins mortified as pardoned,

doned, to be made holy as well as to be made happy? Do you love the Work of Holiness as well as the Reward of Holiness? Do you love the Word of God for that purity which is in it, as well as the Advantage that comes by it?

5. Have you seen your own Righteousness as filthy Rags, and have you been made poor in Spirit?

6. Have you received a whole Christ with a whole Heart? A whole Christ comprehends all his Offices, and a whole Heart includes all our Faculties: Is not your Heart divided?

7. Is Christ precious to you, even the chiefest amongst ten thousand? Are you the same in private as in publick? Do you love Christ above Son or Daughter? Do you love the Person of Christ? 1 Pet. 2.7.

8. Can you bear Reproof kindly for your Faults, and look upon him your best Friend, that deals most plainly with you.

9. Do you more pry into your own Faults, than into the Miscarriages of others? Are you universal in your Obedience? And do you obey Christ's Word, his Commands, because you love him?

10. Have you been the same in a day of Adversity, as now you are in a day of Prosperity.

11. Can you say you hate Sin as Sin? Is your Mind spiritual, and set upon Heavenly things? Do you love the Saints, all the Saints, though some of them are not of your Sentiments in some Points of Religion?

12. Can you go comfortably on in the ways of Christ, though you meet with little esteem amongst the Saints? Can you stay your Souls upon God, though in Darkness, having no Light? Is all the stress of your Justification and Salvation built upon Jesus Christ?

Consider of these few Questions, and do not doubt but that your Hearts are sincere, when you can give a comfortable Answer to them, though it be with some fear and doubts that still may arise in you. A true Christian is ready to mistake his Portion, and take that to be his, that belongs to an Hypocrite; as an Hypocrite on the other hand, mistakes that which belongs to him, and applies that to himself, which is the Portion of sincere Christians: but Grace is like a small Seed at first, that cannot be soon espied in the House, *i. e.* the Heart, especially when there is much Smoak and Darkness yet remaining.

But may be some may say, What you have said, tends to take us off of Holy Duties and Obedience. Object.

God forbid: for though we would not have you rest or depend upon your Duties and Obedience; yet let me tell you, a godly Man, or he that is a true Christian, hath such Righteousness wrought in him, and by him, *that exceeds the Righteousness of the Scribes and Pharisees*; if he had not, *he could in no wise enter into the Kingdom of Heaven.* *Answ.* Mat. 5.20.

1. His Obedience and Righteousness flows from a Principle of Divine or Spiritual Life, or from a Principle of saving Grace, or else they would be all but dead Works; and from thence he acts and doth all that he performs Godward.

2. He acts from a Principle of Faith, his Obedience flows from thence, seeing himself justified and accepted only in Jesus Christ.

3. He

3. He acts from a Principle of Love to Christ, and is also always the same, and for the hardest part of Religion, as well as for the easiest part of it. Moreover, he is as careful to keep a good Conscience towards God, as to keep a Conscience void of Offence towards Men; he takes up all the Duties of Religion in Point of Performance, though he lays them all down in Point of Dependance. He is as careful of his Heart and Ways, that he may please God, and glorify him as much, as a Man can be that expects to merit God's Favour thereby; he knows he must attend upon the means of Salvation, as well as to expect Salvation it self. 4. He exceeds all others in his end, which is the Honour and Glory of God, or to live to God on Earth, as well as to live with God in Heaven.

Lastly; How severely doth what we have said look upon all Self-righteous Persons; and those proud People that boast of their Holiness and Perfection, that think they need no Repentance, O that they would consider it, and tremble before it is too late, and they perish eternally, for rejecting the chief Cornerstone. Remember, unless ye believe that Christ is he, ye shall die in your Sins. Also it looks severely on all formal and carnal Christians who have nothing but a Name. Alas Sirs! if the painted Hypocrite, he that is so gloriously garnished with many great Gifts, Parts, Wisdom, Learning, and seeming Piety, is in a damnable Condition, what will become of you? Mourn O *England*! what a Number of filthy, debauched, treacherous, proud, drunken, swearing and unclean Christians (as they are called) hast thou in the Bowels of thee? they shew their Sin as *Sodom*, and hide it not, and yet glory as if they were the only People of God. Awake Sinners, before God's Judgments are poured out upon you, for certainly great Wrath is at the Door. God hath wrought Wonders for the Deliverance of this Nation, but ye slight and contemn them: Neither Judgments nor Mercy will humble you; what would you have, since nothing God doth, pleases you? Certainly the Almighty will not bear with you much longer, if you repent not.

Quakers condemned. Acts 4. 11. John 8. 24.

Comfort. But ye who are truly pious and sincere ones, rejoice, you who mourn for your own Sins, and for the Sins of the Land; you are secured from the hungry Lion, your Day is coming, the Kingdom of Jesus Christ is near, your Redemption is at hand; lift up your Heads, and praise God for ever.

Sung at the Close of the second Sermon.

SInce a Spirit is unclean,
From whom all Filth doth flow;
A wicked Heart his House has been,
There still he dwells also.
As all true Holiness O Lord,
Is from thy self alone;
So we do find from thy bless'd Word,
Sin's from that wicked one;
And that he in a filthy Heart
Takes up his curs'd Abode;
So thou so good to thy Saints art,
In them to dwell, O God:
And that thou mightst Possession have,
Satan thou hast cast out:
And from all Filth our Souls to save,
Strange things hast wrought about.
Let such who garnish'd are by Art,
And common Graces, fear,
Whilst all those sing with joyful Heart
Who are indeed sincere.
Let Sinners and each Hypocrite,
Consider their sad doom;
Whilst Saints do sing, having in sight
The Glory that's to come.
The latter State of some Men will,
Be worser than before;
But Saints are happy and safe still,
And shall for ever more.

FINIS.